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Æ N E I D O S

LIBER PRIMUS.

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Id metuens, veterisque memor Saturnia belli,
 Prælia quod ad Troiam pro curis gesserat Argis—
 Necdum etiam caris inarum sanguine dolores
 Exclerant, et adhuc manet alta mente repostam
 Iudicium Paridis, spectoque injuria formæ.
 Et genus invisum, et rapti Ganymedis honores—
 His accensa super, patulos æquore toto
 Troas, reliquasque Danaos atque inimitis Achilli,
 Arcabat longe Latior multosque per annos
 Errabant, acti fati, maria omnia circum.
 Tantæ molis erat Romanam condere gentem.
 Vix e conspectu Scæliæ telluris in altum
 Vela dabant lati et spumas salis arg ruebant,
 Quin Jūno, æternam servans sub pectore vulnus,
 Hæc secum: "Mene incepto desistere victam,
 Nec posse Italia Teuorum avertere regem!
 Quippe veter fati, Pallas exurere classera
 Argivum, atque ipsos potuit subnegrere ponto
 Unius ob noxam et furias Ajacis Oilei?
 Ipsa Jovis rapidum jaculata e nubibus ignem
 Disjecitque rates, exertitque æquora ventis:
 Illum, expirantem transfixo pectore, flammis
 Turbine corripuit, seculumque infixit acuto.
 Ast ego, quæ diva in cælo regina, Jovisque
 Et soror et conjux, una cum gente tot annos
 Bella gero. Et quisquam nūmen Jūnenis adorat
 Præterea, aut supplex aris imponet honorem?"
 Talia flammato secum dea corde volutans
 Nimborum in patriam, loca fœta furentibus austris,
 Æoliam venit. Hic vultu rex Æolus antro
 Luctantes ventos, tempestatesque sonoras
 Imperio premit, ac vinclis et carcere frenat.
 Illi indignantes, magno cum murmuræ montis
 Circum claustra fremunt. Cui sedet Æolus arce
 Sequitæ terrens, mollitque animos, et temperat mas;
 Næ faciat, namque ac tunc, columnæ profundum
 Quippe forant rapidi secum verrantque per auras.
 Sed pater omnipotens æpulus abdidit atris,
 Hoc metuens; in lenaque et moentes insuper altos
 Imposuit, regemq; dedit, qui fodere certo

Et premere et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est :

“Æole—namque tibi divum pater atque hominum rex 65

Et muleere dedit fluctus et tollere vento—

Gens inimica mihi Tyrrhenum navigat æquer,

Ilium in Italiam portans victosque penates :

Incute vim ventis, submersasque obrue puppes ;

Aut age diversos et disjice corpora ponto. 70

Sunt mihi his septem præstanti corpore nymphæ ;

Quarum, quæ forma pulcherrima Deïopea,

Connubio jungam stabili propriamque dicabo,

Omnes ut tecum meritis pro talibus annos

Exigat, et pulchra faciat te prole parentem.” 75

Æolus hæc contra : “Tuus, o regina, quid optes,

Explorare labor ; mihi jussa capessere fas est.

Tu mihi, quodcumque hoc regni, tu sceptrâ Jovemque

Conciliâs ; tu das epulis accumbere divum,

Nimborumque facis tempestatumque potentem.” 80

Hæc ubi dicta, cavum conversa cuspide montem

Impulit in latus ; ac venti velut agmine facti,

Qua data porta, ruunt et terras turbine perflant.

Incubuerunt mari, totumque a sedibus imis

Una Eurusque Notusque ruunt creberque procellis 85

Africis, et vastos volvunt ad litora fluctus :

Insequitur clamorque virum stridorque rudentum.

Eripiunt subito nubes cælumque diemque *Suddenly*

Teucerorum ex oculis ; ponto nox incubat atra.

Intonuere poli, et crebris micat ignibus æther, 90

Præsentemque viris intentant omnia mortem.

Extemplo Æneæ solvuntur frigore membra ;

Ingemit, et duplices tendens ad sidera palmas

Talia voce refert : “O terque quaterque beati,

Quis ante ora patrum Trojæ sub mœnibus altis 95

Contigit oppetere ! o Danaum fortissime gentis

Tydidæ, mene Iliacis occumbere campis

Non potuisse, tuaque animam hanc effundere dextra !

Sævus ubi Æacidæ telo jacet Hector, ubi ingens

Sarpedon ; ubi tot Simois correpta sub undis

Senta virum galeasque et fortia corpora volvit.” 100

Talia jactanti stridens aquilone procella

Velum adversa ferit, fluctusque ad sidera tollit.
 Franguntur remi; tum prora avertit et undis
 Dat latus; insequitur cumulo præruptus aquæ mons, 105
 Illi summo in fluctu pendent; his unda delibescens
 Terram inter fluctus aperit: furit æstus arenis.
 Tres notus abruptas in saxa latentia torquet —
 Saxa vocant Itali, mediis quæ in fluctibus, Aras —
 Dorsum immane mari summo. Tres Euris ab alto 110
 In brevia et syrtes urget, miserabile visu,
 Illiditque vadis atque aggere cingit arenæ.
 Unam, quæ Lycios fidumque veherat Oronten,
 Ipsius ante oculos ingens a vertice pontus
 In puppim fert: excutitur promusque magister 115
 Volvitur in caput: ast illam ter fluctus ibidem
 Torquet agens circum, et rapidus vorat æquore vertex.
 Apparent navi naves in gurgite vasto,
 Arma virum talia, quæ et Troia gaza per undas.
 Jam valdam Heleni navem, jam fortis Achatæ, 120
 Et qua vectus Alas, et qua grandævus Aletes,
 Ventum hinc: clavis laterum compagibus omnes
 Adspiciunt: cœlium imbre, rimisque fatiscunt.
 Interea magno misceri murmure pontum,
 Danaamque Helenem sensit Neptunus, et inuis 125
 Stagna refosa vadis, graviter commotus; et alto
 Prospiciens, summa placidum caput extulit unda
 Dispectam. Hinc toto videt æquore classem,
 Fluctibus oppressos Troas eoque ruina;
 Nec latuere doli fratrem Junonis et iræ. 130
 Eurum ad se Zephyrumque vocat; dehinc talia fatur:
 "Tantane vos generis tenuit fiducia vestri?
 Jam cœlum terramque meo sine numine, Venti,
 Miscere, et tantas audetis tollere moles?
 Quos ego. Sed motus præstat componere fluctus. 135
 Et mihi non simili poena commissa luctis.
 Maturate fugam, regique hæc dicite vestro:
 Non illi imperium pelagi, cavæque tridentem,
 Sed mihi sorte datum. Tenet ille immania saxa,
 Vestras, Eure, domos, illa se jactet in aula 140
 Æolus, et clauso ventorum carcere regnet."
 Sic ait, et dicto citius tumida æquora placat,

Collectasque fugat nubes solemque reducit.
 Cymothoë simul et Triton adnixus acuto
 Detrudunt naves scopulo. Levat ipse tridenti, 145
 Et vastas aperit syrtes, et temperat æquor;
 Atque rotis summas levibus perlabitur undas.
 Ac veluti magno in populo quum sæpe coorta est
 Seditio, sævitque animis ignobile vulgus;
 Jamque faces et saxa volant, furor arma ministrat: 150
 Tum, pietate gravem ac meritis si forte virum quem
 Conspexere, silent, arrectisque auribus adstant;
 Ille regit dictis animos et pectora mulcet:
 Sic cunctus pelagi cecidit fragor, æquora postquam
 Prospiciens genitor cœloque invectus aperto 155
 Flectit equos curruque volans dat lora secundo.
 Defessi Æneadæ, quæ proxima litora, cursu
 Contendunt petere, et Libyæ vertuntur ad oras.
 Est in secessu longo locus; insula portum
 Efficit objectu laterum, quibus omnis ab alto 160
 Frangitur inque sinus scindit sese unda reductos.
 Hinc atque hinc vastæ rupes geminique minantur
 In cœlum scopuli, quorum sub vertice late
 Æquora tuta silent; tum silvis scena coruscis
 Desuper horrentique atrum nemus imminet umbra. 165
 Fronte sub adversa scopulis pendentibus antrum;
 Intus aquæ dulces vivoque sedilia saxo,
 Nympharum domus. Hic fessas non vincula naves
 Ulla tenent; unco non alligat ancora morsu.
 Huc septem Æneas collectis navibus omni 170
 Ex numero subit; ac magno telluris amore
 Egressi optata potiuntur Troës arena,
 Et sale tabentes artus in latore ponunt.
 Ac primum silici scintillam excudit Achates
 Suscepitque ignem foliis, atque arida circum 175
 Nutrimenta dedit rapuitque in fomite flammam.
 Tum Cererem corruptam undis Cerealiaque arma
 Expediunt fessi rerum; frugesque receptas
 Et torrere parant flammis et frangere saxo.
 Æneas scopulum interea conscendit et omnem 180
 Prospectum late pelago petit, Anthea si quem
 Jactatum vento videat Phrygiasque biremes,

- Aut Capyn, aut celsis in puppibus arma Caii.
 Navem in conspectu nullam, tres litore cervos
 Prospicit errantes; hos tota armenta sequuntur 185
 A tergo, et longum per valles pascitur agmen.
 Constitit hic, arcumque manu celeresque sagittas
 Corripuit, fidus quae tela gerebat Achates;
 Ductoresque ipsos primum, capita alta ferentes
 Cornibus arboreis, sternit, tum vulgus; et omnem 190
 Miscet agens telis memora inter frondea turbam;
 Nec prius absistit, quam septem ingentia victor
 Corpora fundat humi, et numerum cum navibus aequat.
 Hinc portum petit, et socios partitur in omnes.
 Vina bonus quae deinde cadis onerarat Aeestes 195
 Litore Trinacrio dederatque abeuntibus heros.
 Dividit, et dictis marentia pectora mulet:
 "O socii, neque enim ignari sumus ante malorum,
 O passi graviores, dabit deus his quoque finem.
 Vos et Seyllicam rabiem penitusque sonantes 200
 Aeestis scopulos; vos et Cyclopa saxa
 Experti; revocate animos, maestumque timorem
 Mittite; forsam et haec olim meminisse juvabit.
 Per varios casus, per tot discrimina rerum
 Tendimus in Latium, sedes ubi fata quietas 205
 Ostendunt; illic fas regna resurgere Trojae.
 Durate, et vosmet rebus servate secundis."
 Talia voce refert; curisque ingentibus aeger
 Spem vultu simulat, premit altum corde dolorem.
 Illi se praedia accingunt dapibusque futuris; 210
 Tergora diripiunt costis, et viscera nudant;
 Pars in frustra secant, veribusque trementia figunt;
 Latore aliena locant alii flammisque ministrant.
 Tum victu revocant vires, fasique per herbam
 Implentur veteris Paechi pinguisque ferinae. 215
 Postquam exenta fames, opulis mensaeque remotae,
 Amissos longo socios sermone requirunt,
 Spemque metumque inter dubii, seu vivere credant,
 Sive extrema pati, nec jam exolvere vocatos,
 Praecipue pius Aeneas nunc aeris Oronti 220
 Nunc Anyci casum genuit et crudelia secum
 Fata Lyci, fortemque Gyan, fortemque Cleanthum.

Et jam finis erat: quum Jupiter æthere summo
 Despiciens mare velivolum terrasque jacentes
 Litoraue et latos populos, sic vertice cœli 225
 Constitit et Libyæ defixit lumina regnis.—
 Atque illum tales jactantem pectore curas
 Tristior et lacrimis oculos suffusa nitentes
 Alloquitur Venus: “O qui res hominumque deumque
 Æternis regis imperiis, et fulmine terres, 230
 Quid meus Æneas in te committere tantum,
 Quid Troës potuere, quibus, tot funera passis,
 Cunctus ob Italiam terrarum clauditur orbis?
 Certe hinc Romanos olim, volventibus annis,
 Hinc fore ductores, revocato a sanguine Teuci, 235
 Qui mare, qui terras omnisdicione tenerent,
Pollicitus, quæ te, genitor, sententia vertit?
 Hoc equidem occasum Trojæ tristesque ruinas
 Solabar, fatis contraria fata rependens.
 Nunc eadem fortuna viros tot casibus actos 240
 Insequitur. Quem das finem, rex magne, laborum?
 Antenor potuit, mediis clapsus Achivis,
 Illyricos penetrare sinus atque intima tutus
 Regna Liburnorum, et fontem superare Timavi, 245
 Unde per ora novem vasto cum murmure montis
 It mare proruptum et pelago premit arva sonanti.
 Hic tamen ille urbem Patavi sedesque locavit
 Teucrorum, et genti nomen dedit armaque fixit
 Troia; nunc placida compostus pace quiescit:
 Nos, tua progenies, cœli quibus adnuis arcem, 250
 Navibus, infandum, amissis, unius ob iram
 Prodimur, atque Italis longe disjungimur oris.
 Hic pietatis honos? sic nos in sceptrâ reponis?
 Olli subridens hominum sator atque deorum
 Vultu quo cœlum tempestatesque serenat 255
 Oscula libavit natæ; dehinc talia fatur:
 “Parce metu, Cytherea; manent immota tuorum
 Fata tibi; cernes urbem et promissa Lavini
 Mœnia, sublimemque feres ad sidera cœli
 Magnanimum Ænean; neque me sententia vertit. 260
 Hic tibi—fabor enim, quando hæc te cura remordet,
 Longius et volvens fatorum arcana movebo—

- Bellum ingens geret Italia, populosque feroces
 Contundet; moresque viris et moenia ponet,
 Tertia dum Latio regnantem viderit aetas, 265
 Ternaque transferint Rutulis hiberna subactis.
 At puer Ascanius, cui nunc cognomen Iulo
 (Additur— Ille erat, dum res stetit Ilii regno—
 Tringenta magnosvolvendis mensibus orbes
 Imperio explebit, regnumque ab sede Lavini 270
 Transferet, et longam multa vi muniat Albam. ~
 Ille jam ter centum totos regnabitur annos
 Gente sub Hectorica, donec regina sacerdos
 Marte gravis geminam partu dabit Ilii prolem.
 ~~~~~  
 Inde lupae fulvo nutricis tegmine latus 275  
 Romulus excipiet gentem, et Mavortia condet  
 Moenia, Romanosque suo de nomine dicet.  
 His ego nec metas rerum nec tempora pono;  
 Imperium sine fine dedi. Quin aspera Iuno, 280  
 Quae mare nunc terrasque metu cœlumque fatigat,  
 Consilia in melius referet, necumque fovebit  
 Romanos, rerum dominos, gentemque togatam. —  
 Sic placitum. Veniet lustris labentibus ætas,  
 Quum domus Assaraci Phthiam clarasque Mycenæ  
 Servitio premet, ac victis dominabitur Argis. 285  
 Nascetur pulchra Trojanus origine Caesar,  
 Imperium oceano, famam qui ~~terminet~~ astris,  
 Julius, a magno demissum nomen Iulo  
 Hunc tu olim cœlo, spoliis Orientis onustum,  
 Accipies securâ; vocabitur hic quoque votis. 290  
 Aspera tum positis natescent sæcula bellis;  
 Cana Fides et Vesta Remo cum fratre Quirinus  
 Jura dabant; diræ terro et compagibus arctis  
 Claudentur belli portæ; Furor impius intus  
 Sæva sedens super arma, et centum vinctus alienis 295  
 Post tergum nodis, fremit horridus ore cruento,"  
 Hæc ait; et Maia genitum demittit ab alto,  
 Ut terræ, utque novæ pateant Carthaginis arces  
 Hospitio Teueris, ne latu neca Dido  
 Fimbus areeret. Volat ille per aëra magnum 300  
 Remigio alarum, ne Labyæ citus adstitit oris.  
 Et jam jussa facit; ponuntque ferocia Perni

Corda volente deo; in primis regina quietum  
 Accipit in Teucros animum mentemque benignam. —  
 At pius Æneas per noctem plurima volvens, 305  
 Ut primum lux alma data est, exire locosque  
 Explorare novos, quas vento accesserit oras,  
 Qui teneant, nam inculta videt, hominesne feræne,  
 Quærere constituit, sociisque exacta referre.  
 Classem in convexo nemorum sub rupe cavata 310  
 Arboribus clausam circum atque horrentibus umbris  
 Occulit: ipse uno graditur comitatus Achate,  
 Bina manu lato crispans hastilia ferro.  
 Cui mater media sese tulit obvia silva,  
 Virginis os habitumque gerens et virginis arma 315  
 Spartanæ, vel qualis equos Threïssa fatigat  
 Harpalyce volucremque fuga prævertitur Hebrum -  
 Namque humeris de moreabilem suspenderat arcum  
 Venatrix, dederatque comam diffundere ventis,  
 Nuda genu, nodoque sinus collecta fluentes. 320  
 Ac prior, "Heus," inquit, "juvenes, monstrate mearum  
 Vidistis si quam hic errantem forte sororum,  
 Succinctam pharetra et maculosæ tegmine lyncis,  
 Aut spumantis apri cursum clamore prementem."  
 Sic Venus; et Veneris contra sic filius orsus: 325  
 "Nulla tuarum audita mihi neque visa sororum,  
 O—quam te memorem—virgo? namque haud tibi vultus  
 Mortalis, nec vox hominem sonat; O dea certe:  
 An Phœbi soror? an nympharum sanguinis una?  
 Sis felix, nostrumque leves, quæcumque, laborem, 330  
 Et quo sub cœlo tandem, quibus orbis in oris  
 Jactemur, doceas; ignari hominumque locorumque  
 Erramus, vento huc vastis et fluctibus acti.  
 Multa tibi ante aras nostra cadet hostia dextra."  
 Tum Venus: "Haud equidem tali me dignor honore; 335  
 Virginibus Tyriis mos est gestare pharetram,  
 Purpureoque alte suras vincire cothurno.  
 Punica regna vides, Tyrios et Agenoris urbem;  
 Sed fines Libyci, genus intractabile bello.  
 Imperium Dido Tyria regit urbe profecta, 340  
 Germanum fugiens. Longa est injuria, longæ  
 Ambages; sed summa sequar fastigia rerum.

Huic conjux Sychæus erat, ditissimus agri  
 Phœnicum, et magno miseræ dilectus amore,  
 Cui pater intactam dederat, primisque jugarat 315  
 Ominibus; sed regna Tyri germanus habebat  
 Pygmalion, scelere ante alios inmanior omnes.  
 Quos inter melius venit furor. Ille Sychæam  
 Impius ante aras atque auri creus amore  
 Clam ferro incautum superat, securus amorum 350  
 Germanæ; factumque diu celavit, et agram,  
 Multa malus simulans, vana spe lusit amantem.  
 Ipsa sed in somnis inflammati venit imago  
 Conjugis; ora modis at tollens pallida miris  
 Crudeles aras trajectaque pectora ferro 355  
 Nudavit, circumque domus scelus omne rexit.  
 Tum celerare fugam patriaque excedere suadet,  
 Auxiliumque viæ veteres tellure recludit  
 Thesuros, ignotum argenti pondus et auri.  
 His commota fugam Dido sociosque parabat. 360  
 Conveniunt, quibus aut odium crudele tyranni  
 Aut metus acer erat; naves, quæ forte paratæ  
 Corripuunt, onerantque auro; portantur avari  
 Pygmalionis opes pelago; dux femina facti.  
 Devenere locos, ubi nunc ingentia cernes 365  
 Mœnia surgentemque novæ Carthaginiis arcem,  
 Mercatique solum, facti de nomine Pysam,  
 Taurino quantum possent circumdare tergo.  
 Sed vos qui tandem, quibus aut venistis ab oris,  
 Quovæ tenetis iter? Quarenti talibus ille 370  
 Suspirans, inopie trahens a pectore vocem:  
 "O dea, si prima repetens ab origine pergam,  
 Et vaeret annos nostros audire laborum,  
 Ante diem clauso componet ve per Olympo.  
 Nos Troja antiquæ, si vestras forte per aures 375  
 Trojæ nomen ait, diversa per æquora vectes  
 Forte sua Libycis tempestas appulit oris.  
 Sum pius Æneas, raptos qui ex heste penates  
 Classe veho mecum, tanta super æthera notus.  
 Italiam quero patriam et genus ab Jove summo, 380  
 Bis denis Phrygium consendi navibus æquor,  
 Matre dea monstrante viam, data fata secutus.

Vix septem convulsæ undis euroque supersunt.  
Ipse ignotus, egens, Libyæ deserta peragro,  
Europa atque Asia pulsus." Nec plura querentem 385  
Passa Venus medio sic interfata dolore est :

" Quisquis es, haud, credo, invisus cœlestibus auras  
Vitales carpis, Tyriam qui adveneris urbem.  
Perge modo, atque hinc te reginæ ad limina perfer.  
Namque tibi reduces socios classemque relata 390  
Nuncio, et in tutum versis aquilonibus actam,  
Ni frustra augurium vani docuere parentes.

Aspice bis senos lætantes agmine cyenos,  
Ætheria quos lapsa plaga Jovis ales aperto  
Turbabat cœlo ; nunc terras ordine longo 395  
Aut capere aut captas jam despectare videntur :  
Ut reduces illi ludunt stridentibus alis,  
Et cœtu cinxere polum, cantusque dedere,  
Haud aliter puppesque tuæ pubesque tuorum  
Aut portum tenet, aut pleno subit ostia velo. 400  
Perge modo et qua te ducit via dirige gressum."

Dixit ; et avertens rosea cervice refulsit,  
Ambrosiæque comæ divinum vertice odorem  
Spiravere : pedes vestis defluxit ad imos ;  
Et vera incessu patuit dea. Ille ubi matrem 405  
Agnovit, tali fugientem est voce secutus :

" Quid natum toties crudelis tu quoque falsis  
Ludis imaginibus ? cur dextræ jungere dextram  
Non datur, ac veras audire et reddere voces ?"  
Talibus incusat, gressumque ad mœnia tendit. 410

At Venus obscuro gradientes aëre sœpsit,  
Et multo nebulae circum dea fudit amictu,  
Cernere ne quis eos, neu quis contingere posset,  
Molirive moram, aut veniendi poscere causas. 415  
Ipsa Paphum sublimis abit sedesque revisit  
Læta suas, ubi templum illi, centumque Sabæo  
Thure calent aræ sertisque recentibus halant.

Corripuere viam interea, qua semita monstrat,  
Jamque ascendebant collem, qui plurimus urbi  
Imminet adversasque aspectat desuper arces. 420  
Miratur molem Æneas, magalia quondam ;  
Miratur portas strepitumque et strata viarum.

Instant ardentes Tyrii: pars ducere muros,  
 Moliri que arcem, et manibus subvolvere saxa;  
 Pars optare locum tecto et concludere sulco;  
 425  
 Jura magistrat: que legunt sanctumque senatum,  
 Hic portus alii effodiunt; hic alta theatri  
 Fundamenta locant alii, immanesque columnas  
 Rupibus excidunt, scenis decora alta futuris:  
 430  
 Qualis apes aestate nova per florea rura  
 Exercet sub sole labor, quum gentis adultos  
 Educunt fetus, aut quum liquentia mella  
 Stipant, et dulci distendunt nectare cellas;  
 Aut onera accipiunt venientium, aut agmine facto  
 435  
 Ignavum fucos pecus a præsepibus arcet:  
 Fervet opus, redolentque thymo fragrantia mella  
 "O fortunati, quorum jam monia surgunt!"  
 Æneas ait, et fastigia suspicit urbis.  
 Infert se saptus nebula, mirabile dictu,  
 Per medios, miscetque viris; neque cernitur ulli.  
 440  
 Lucus in urbe fuit media latissimus umbræ,  
 Quo primum jactati undis et turbine Pœni  
 Effodere loco signum, quod regia Juno  
 Monstrarat, caput aeris equi; sic nam fore bello  
 445  
 Egregiam et facilem victu per sæcula gentem.  
 Hic templum Junoni ingens Sidonia Dido  
 Condebat, donis opulentum et numine divæ;  
 Ærea cui gradibus surgebant limina, nixæque  
 Ære trabes; foribus cardo stridebat alienis.  
 450  
 Hoc primum in luo nova res oblata timorem  
 Leniit; hic primum Æneas sperare salutem  
 Ausus et afflictis melius confidere rebus.  
 Namque sub ingenti lustrat dum singula templo  
 Reginam opperiens, dum, quæ fortuna sit urbi,  
 455  
 Artificumque manus inter se operumque laborem  
 Miratur, videt Iliacas ex ordine pugnas  
 Bellaque jam fama totum vulgata per orbem,  
 Atridas, Priamumque, et sievum ambobus Achillen  
 Constitit, et lacrimans, "Quis jam locus," inquit, "Achate,  
 460  
 Quæ regio in terris nostri non plena laboris?"  
 En Priamus! Sunt hic etiam sua præmia laudi;  
 Sunt lacrimæ rerum, et mentem mortalia tangunt.



Solve metus ; feret hæc aliquam tibi fama salutem.”  
 Sic ait, atque animum pictura pascit inani,  
 Multa gemens, largoque humectat flumine vultum. 465  
 Namque videbat, uti bellantes Pergama circum  
 Hac fugerent Graii, premeret Trojana juvenus ;  
 Hac Phryges, instaret curru cristatus Achilles.  
 Nec procul hinc Rhesi niveis tentoria velis  
 Agnoscit lacrimans, primo quæ prodita somno 470  
 Tydides multa vastabat cæde cruentus,  
 Ardentesque avertit equos in castra, prius quam  
 Pabula gustassent Trojæ Xanthumque bibissent.  
 Parte alia fugiens amissis Troilus armis,  
 Infelix puer atque impar congressus Achilli, 475  
 Fertur equis, curruque hæret resupinus inani,  
 Lora tenens tamen : huic cervixque comæque trahuntur  
 Per terram, et versa pulvis inscribitur hasta.  
 Interea ad templum non æquæ Palladis ibant  
 Crinibus Iliades passis, peplumque ferebant 480  
 Suppliciter tristes et tunsæ pectora palmis ;  
 Diva solo fixos oculos aversa tenebat.  
 Ter circum Iliacos raptaverat Hectora muros,  
 Exanimumque auro corpus vendebat Achilles.  
 Tum vero ingentem gemitum dat pectore ab imo, 485  
 Ut spolia, ut currus, utque ipsum corpus amici  
 Tendentemque manus Priamum conspexit inermes.  
 Se quoque principibus permixtum agnovit Achivis,  
 Eoasque acies et nigri Memmonis arma.  
 Ducit Amazonidum lunatis agmina peltis 490  
 Penthesilea furens, mediisque in millibus ardet,  
 Aurea subnectens exsertæ cingula mammæ,  
 Bellatrix, audetque viris concurrere virgo.  
 Hæc dum Dardanio Æneæ miranda videntur,  
 Dum stupet obtutuque hæret defixus in uno, 495  
 Regina ad templum, forma pulcherrima Didō,  
 Incessit, magna juvenum stipante caterva.  
 Qualis in Eurotæ ripis, aut per juga Cynthi  
 Exercet Diana choros, quam mille secutæ  
 Hinc atque hinc glomerantur Oreades : illa pharetram 500  
 Fert humero, gradiensque deas supereminet omnes ;  
 Latonæ tacitum pertentant gaudia pectus :

- Talis erat Dido, talem se leta ferebat.  
 Per medios, instans operi regnisque futuris,  
 Tum foribus divae, media testudine templi, 505  
 Septuarmis solioque alte subnixa resedit.  
 Jura dabat legesque viris, operumque laborem  
 Partibus aequabat justis, aut sorte traherat;  
 Quum subito Aeneas concursu accedere magno  
 Anthea Sergestumque videt fortemque Cloanthum 510  
 Teucerorumque alios, ater quos aequore turbo  
 Dispulserat, penitusque alias avexerat oras.  
 Obstupuit simul ipse, simul percussus Aelates  
 Lætitiaque metuque: avidi conjungere dextras  
 Ardebant, sed res animos incognita turbat. 515  
 Dissimulant, et nube cava speculantur amicti,  
 Quæ fortuna viris, classem quo litore linquant,  
 Quid veniant: cunctis nam lecti navibus ibant,  
 Orantes veniam, et templum clamore petebant.  
 Postquam introgressi, et coram data copia tanti, 520  
 Maximus Ilioneus placido sic pectore cepit:  
 "O Regina, novam cui condere Jupiter urbem  
 Justitiaque dedit gentes frenare superbas,  
 Troës te miseri, ventis maria omnia vecti,  
 Oramus: prohibe infandos a navibus ignes; 525  
 Parce pio generi, et propius res aspice nostras.  
 Non nos aut ferro Labyceos populare penates  
 Venimus, aut raptas ad litora vertere prædas:  
 Non ea vis animo, nec tanta superbia victis.  
 Est locus, Hesperiam Graii cognomine dicunt, 530  
 Terra antiqua, potens armis atque ubere glebæ:  
 Quotri coluere viri; nunc fama, minores  
 Italiam divisisse duces de nomine gentem.  
 Hic cursus fuit;  
 Quum subito assurgens fluctu nimbosus Orion 535  
 In vada ceca tulit, penitusque procacibus austris  
 Perque undas, superante salo, perque invia saxa  
 Dispulit; huc pauci vestris adnavimus oris.  
 Quod genus hoc hominum? quæve hunc tam barbara morem  
 Permittit patria? hospitio prohibemur arene! 540  
 Bella cient, primaque vetant consistere terra.  
 Si genus humanum et mortalia temnitis arma,

At sperate deos memores fandi atque nefandi.  
 Rex erat Æneas nobis, quo justior alter,  
 Nec pietate fuit nec bello major et armis : 545  
 Quem si fata virum servant, si vescitur aura  
 Ætheria, neque adhuc crudelibus occubat umbris,  
 Non metus, officio ne te certasse priorem  
 Pœniteat. Sunt et Siculis regionibus urbes  
 Arvaque, Trojanoque a sanguine clarus Acestes. 550  
 Quassatam ventis liceat subducere classem,  
 Et silvis aptare trabes et stringere remos,  
 Si datur Italiam, sociis et rege recepto,  
 Tendere, ut Italiam læti Latiumque petamus ;  
 Sin absumta salus, et te, pater optime Teucrum, 555  
 Pontus habet Libyæ, nec spes jam restat Iuli,  
 At freta Sicaniæ saltem sedesque paratas,  
 Unde huc advecti, regemque petamus Acesten.”  
 Talibus Ilioncus ; cuncti simul ore fremebant  
 Dardanidæ. 560

Tum breviter Dido, vultum demissa, profatur :  
 “Solvite corde metum, Teuceri, secludite euras.  
 Res dura et regni novitas me talia cogunt  
 Moliri, et late fines custode tueri.  
 Quis genus Æneadum, quis Trojæ nesciat urbem, 565  
 Virtutesque virosque, aut tanti incendia belli ?  
 Non obtusa adeo gestamus pectora Pœni,  
 Nec tam aversus equos Tyria Sol jungit ab urbe.  
 Seu vos Hesperiam magnam Saturniaque arva,  
 Sive Erycis fines regemque optatis Acesten, 570  
 Auxilio tutos dimittam opibusque juvabo  
 Vultis et his mecum pariter considerare regnis ;  
 Urbem quam statuo, vestra est : subducite naves ;  
 Tros Tyriusque mihi nullo discrimine agetur  
 Atque utinam rex ipse noto compulsus eodem 575  
 Afforet Æneas ? Equidem per litora certos  
 Dimittam, et Libyæ lustrare extrema jubebo,  
 Si quibus ejectus silvis aut urbibus errat.”

His animum arrecti dictis et fortis Achates  
 Et pater Æneas jamdudum erumpere nubem 580  
 Ardebant. Prior Ænean compellat Achates :  
 “Nate dea, quæ nunc animo sententia surgit ?

- Omnia tuta vides, classem sociosque receptos.  
 Unus adest, medio in fluctu quem vidimus ipsi  
 Submersum; dietis respondent cetera matris." 585  
 Vix ea fatus erat, quum circumfusa repente  
 Scindit se nubes, et in aethera purgat apertum.  
 Restitit Æneas, claraque in luce refulsit,  
 Os humerosque deo similis: namque ipsa decoram  
 Cesariem nato genitrix, lumenque juventutis 590  
 Purpureum, et latos oculis afflarat honores:  
 Quale manus addunt ebori decus, aut ubi flavo  
 Argentum Pariusve lapis circumdatur auro.  
 Tum sic reginam alloquitur, cunctisque repente  
 Improvisus ait: "Coram, quem queritis, adsum 595  
 Troius Æneas, Lybyeis creptus ab undis.  
 O sola infandos Trojæ miserata labores,  
 Que nos, reliquias Danaum, terræque marisque  
 Omnibus exhaustos jam casibus, omnium egenos,  
 Urbe, domo, socias! grates persolvere dignas 600  
 Non opis est nostræ. Dido, nec quidquid ubique est  
 Gentis Dardaniæ, magnum quæ sparsa per orbem.  
 Di tibi, si qua pios respectant numina, si quid  
 Usquam iustitia est et mens sibi conscia recti,  
 Præmia digna ferant. Quæ te tam leta tulerunt 605  
 Secula? qui tanti talem genere parentes?  
 In fracta dum fluxii current, dum montibus umbrae  
 Lastrabunt convexa, polus dum sidera pascet.  
 Semper honos nomenque tuum, laudesque manebunt,  
 Quæ me cunque vocant terræ." Sic latus, amicum 610  
 Ilionea petit dextra, levæque Scæstum;  
 Post alios, fortemque Gyan, fortemque Cloanthum.  
 Obstupuit primo a pectus Sidonia Dido,  
 Casu deinde vim tanto, et sic ore locuta est:  
 "Quis te, nate dea, per tanta pericula casus 615  
 Insequitur? quæ vis manibus applicat oris?  
 Time ille Æneas, quem Dardanio Anchisæ  
 Alma Venus Phrygiæ genuit Sinoentis ad undam?  
 Atque equidem Teucram mecum Sidonia venire 620  
 Fimbriæ expulsum patris, nova regna potentem  
 Auxilio Belæ: geniter tua, Elys equumam  
 Vastabat Cyprum, et victor de throno tenebat:

Tempore jam ex illo casus mihi cognitus urbis  
Trojanæ nomenque tuum regesque Pelasgi.  
Ipse hostis Teucros insigni laude ferebat, 625  
Seque ortum antiqua Teucrorum ab stirpe volebat.

Quare agite, o tectis, juvenes, succedite nostris.  
Me quoque per multos similis fortuna labores  
Jactatam hac demum voluit consistere terra.  
Non ignara mali miscris succurrere disco." 630

Sic memorat: simul Ænean in regia ducit  
Tecta; simul divum templis indicit honorem.  
Nec minus interea sociis ad litora mittit  
Viginti tauros, magnorum horrentia centum  
Terga suum, pingues centum cum matribus agnos, 635  
Munera lætitiæque dii.

At domus interior regali splendida luxu  
Instruitur, mediisque parant convivia tectis:  
Arte laboratæ vestes ostroque superbo,  
Ingens argentum mensis, cælataque in auro 640  
Fortia facta patrum, series longissima rerum  
Per tot ducta viros antiquæ ab origine gentis.

Æneas—neque enim patrius consistere mentem  
Passus amor—rapidum ad naves præmittit Achaten,  
Ascanio ferat hæc, ipsumque ad mœnia ducat. 645

Omnis in Ascanio cari stat cura parentis.  
Munera præterea, Iliacis erepta ruinis,  
Ferre jubet, pallam signis auroque rigentem,  
Et circumtextum croceo velamen acantho,

Ornatus Argivæ Helenæ, quos illa Mycenis, 650  
Pergama quum peteret inconcessosque hymenæos,  
Extulerat, matris Ledæ mirabile donum:

Præterea sceptrum, Ilione quod gesserat olim,  
Maxima natarum Priami, colloque monile  
Baccatum, et duplicem gemmis auroque coronam. 655  
Hæc celerans iter ad naves tendebat Achates.

At Cytherea novas artes, nova pectore versat  
Consilia, ut faciem mutatus et ora Cupido  
Pro dulci Ascanio veniat, donisque furem  
Incendat reginam, atque ossibus implicet ignem; 660  
Quippe domum timet ambiguum Tyriosque bilingues.  
Urit atrox Juno, et sub noctem cura recursat.

- Ergo his aligerum dictis affatur Amor in :  
 " Nate, mee vires, mea magna potentia solus,  
 Nate, patris summi qui tela Typhora tenuis, 665  
 Ad te confugio, et supplex tua numina posco.  
 Frater ut Æneas pelago tuus omnia circum  
 Litora jactetur odiis Junonis iniquae,  
 Nota tibi, et nostro doluisti saepe dolore,  
 Hunc Phœnissa tenet Dido blandisque moratur 670  
 Vocibus ; et vereor, quo se Junonia vertant  
 Hospitia ; haud tanto cessabit cardine rerum.  
 Quocirca capere ante dolis et cingere flamma  
 Reginam meditor, ne quo se numine mutet,  
 Sed magno Æneae mecum teneatur amore. 675  
 Qua facere id possis, nostram nunc accipe mentem :  
 Regius accitu cari genitoris ad urbem  
 Sidoniam puer ire parat, mea maxima cura,  
 Dona ferens, pelago et flammis restantia Trojae :  
 Hunc ego, sopitum somno, super alta Cythera 680  
 Aut super Idalium sacrata sede recondam,  
 Ne qua scire dolos mediisque occurrere possit.  
 Tu faciem illius noctem non amplius unam  
 Falle dolo, et notos pueri puer indue vultus,  
 Ut quum te gremio accipiet lætissima Dido 685  
 Regales inter mensas laticemque Lyæum,  
 Quum dabit amplexus atque oscula dulcia figet,  
 Occulta inspires ignem fallasque veneno."  
 Pareat Amor dictis caræ genetricis, et alas  
 Exiit, et gressu gaudens incedit Iuli. 690  
 At Venus Æscam placidam per membra quietam  
 Irrigat, et totum gremio dea tollit in altos  
 Idaliæ lucos, ubi mollis amaraeus illum  
 Floribus et dulci aspirans complectitur umbra.  
 Jamque ibat dicto parens, et dona Cupido 695  
 Regia portabat Tyris, duce latus Achate.  
 Quum venit, aulæis jam se regina superbis  
 Aurea composuit sponda, medianque locavit :  
 Jam pater Æneas, et jam Trojana juvenus  
 Conveniunt, stratoque super discumbitur esto 700  
 Dant famuli manibus lymphas, Cereamque canistris  
 Expediunt, tonsisque ferunt mantela villis.

Quinquaginta intus famulæ, quibus ordine longam  
 Cura penum struere, et flammis adolere penates ;  
 Centum aliæ, todidemque pares ætate ministri, 705  
 Qui dapibus mensas onerent, et pocula ponant.  
 Nec non et Tyrii per limina læta frequentes  
 Convenere, toris jussi discumbere pictis.  
 Mirantur dona Æneæ, mirantur Iulum  
 Flagrantesque dei vultus simulataque verba 710  
 Pallamque et pictum croceo velamen acantho.  
 Præcipue infelix, pesti devota futuræ,  
 Expleri mentem nequit, ardescitque tuendo  
 Phœnissa, et pariter puero donisque movetur.  
 Ille ubi complexu Æneæ colloque pependit, 715  
 Et magnum falsi implevit genitoris amorem,  
 Reginam petit. Hæc oculis, hæc pectore toto  
 Hæret, et interdum gremio sovet, inscia Dido  
 Insideat quantus miseræ deus ! At memor illæ  
 Matris Acidaliæ paulatim abolere Sychæum 720  
 Incipit, et vivo tentat prævertere amore  
 Jam pridem resides animos desuetaque corda.  
 Postquam prima quies epulis, mensæque remotæ,  
 Crateras magnos statuunt et vina coronant.  
 Fit strepitus tectis, vocemque per ampla volutant 725  
 Atria ; dependent lychni laquearibus aureis  
 Incensi, et noctem flammis funalia vincunt.  
 Hic regina gravem gemmis auroque poposcit  
 Implevitque mero pateram, quam Belus et omnes  
 A Belo soliti ; tum facta silentia tectis : 730  
 “ Jupiter, hospitibus nam te dare jura loquuntur,  
 Hunc lætum Tyriisque diem Trojaque profectis  
 Esse velis, nostrosque hujus meminisse minores.  
 Adsit lætitiæ Bacchus dator, et bona Juno.  
 Et vos, o, cœtum, Tyrii, celebrate faventes.” 735  
 Dixit, et in mensam laticum libavit honorem,  
 Primaque, libato, summo tenus attigit ore ;  
 Tum Bitiæ dedit increpitans : ille impiger hausit  
 Spumantem pateram, et pleno se proluit auro ;  
 Post alii procures. Cithara crinitus Iopas 740  
 Personat aurata, docuit quem maximus Atlas.  
 Hic canit errantem lunam solisque labores ;



Unde hominum genus et pecudes ; unde imber et ignes ;  
 Arcturum pluviasque Hyadas geminosque Triones ;  
 Quid tantum oceano properent se tingere soles 745  
 Hiberni, vel quæ tardis mora noctibus obstet.  
 Ingeminant plausu Tyrii, Troësque sequuntur.  
 Nec non et vario noctem sermone trahelat  
 Infelix Dido, longumque bibebat amorem,  
 Multa super Priamo rogitans, super Hectore multa ; 750  
 Nunc, quibus Auroræ venisset filius armis ;  
 Nunc, quales Diomedis equi ; nunc, quantus Achilles.  
 “ Immo age et a prima die, hospes, origine nobis  
 Insidias,” inquit, “ Danaum casusque tuorum  
 Erreresque tuos ; nam te jam septima portat 755  
 Omnibus errantem terris et fluctibus æstæ.”

P. VIRGILII MARONIS

# Æ N E I D O S

LIBER SECUNDUS.

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CONTIGUERE omnes, intentique ora tenebant.

Inde toro pater Æneas sic orsus ab alto :

“ Infandum, Regina, jubes renovare dolorem,  
Trojanas ut opes et lamentabile regnum

Eruerint Danaï, quæque ipse miserrima vidi, 5

Et quorum pars magna fui. Quis talia fando  
Myrmidonum Dolopumve aut duri miles Ulixi  
Temperet a lacrimis! et jam nox humida cœlo  
Præcipitat, suadentque cadentia sidera somnos.

Sed si tantus amor casus cognoscere nostros 10

Et breviter Trojæ supremum audire laborem,  
Quanquam animus meminisse horret luctuque refugit,  
Incipiam. Fracti bello fatisque repulsi

Ductores Danaum, tot jam labentibus annis,  
Instar montis equum divina Palladis arte 15

Ædificant, sectaque intexunt abiete cœstas.

Votum pro reditu simulant; ea fama vagatur.

Huc delecta virum sortiti corpora furtim

Includunt cæco lateri, penitusque cavernas  
Ingentes utrumque armato milite complent. 20

“ Est in conspectu Tenedos, notissima fama  
Insula, dives opum, Priami dum regna manebant,  
Nunc tantum sinus et statio male fida carinis :

Huc se provecti deserto in litore condunt.

Nos abiisse rati et vento petiisse Mycenæ. 25

Ergo omnis longo solvit se Teuceria luctu ;

Panduntur portæ ; juvat ire et Dorica castra

- Desertosque videre locos litusque relictum.  
 Hic Dolopum manus, hic saevus tendebat Achilles;  
 Classibus hic locus; hic acie certare solebant 30  
 Pars stupet innuptae domum exitiale Minervae,  
 Et molem mirantur epi; primusque Thymotes  
 Duci intra muros hortatur et arce locari,  
 Sive dolo, seu jam Troje sic fata ferbant.  
 At Capys, et quorum melior sententia menti, 35  
 Aut pelago Danaum insidias suspectaque dona  
 Praecipitare jubent subjectisque urere flammis:  
 Aut terebrare cavas utri et tentare latebras.  
 Scinditur incertum studia in contraria vulgus.  
 "Primus ibi ante omnes, magna comitante caterva, 40  
 Laocoon ardens summa decurrit ab arce.  
 Et procul: 'O miseri, quae tanta insania, cives?  
 Creditis auctos hostes? aut ulla putatis  
 Dona carere dolis Danaum? sic notus Ulixes?  
 Aut hoc inclusi ligno occultantur Achivi, 45  
 Aut haec in nostros fabricata est machina muros,  
 Inspectura domos, venturaque desuper urbi;  
 Aut aliquis latet error: equo ne credite, Teucri.  
 Quidquid id est, timeo Danaos et dona ferentes.'  
 Sic fatus, validis ingentem viribus hastam 50  
 In latus inque feri curvam compagibus alvum  
 Contorsit. Stetit illi tremens, utroque recesso  
 Insonuere cavae gentisque dedere cavernae.  
 Et, si fata deum, si mens non leva fuisset,  
 Impulerat ferro Argolius fedare latebras; 55  
 Trojaque nunc stare, Priami que arx alta maneres.  
 "Ecce, manus juvenem intra rea post terga revinctum  
 Pastores magno ad regem clamore trahebant  
 Dardanidae, qui se ignotum venientibus ultra,  
 Hoc ipsum ut strueret Trojaque aperiret Achivi, 60  
 Ostulerat, fideis munus utque in utrumque paratus,  
 Seu versare dolo, seu certa occumbere morti.  
 Undique viculis studio Trojana juvenus  
 Circumfusa ruit, certantque illa lere capto.  
 Accipe nunc Danaum insula, et crimine ab uno 65  
 Disce omnes.  
 Namque ut conspectu in medio turbatus, inermis

Constitit, atque oculis Phrygia agmina circumspexit :  
 'Heu, quæ nunc tellus,' inquit, 'quæ me æquora possunt  
 Accipere ? aut quid jam misero mihi denique restat, 70  
 Cui neque apud Danaos usquam locus, et super ipsi  
 Dardanidæ infensi pœnas cum sanguine poseunt ?'  
 Quo gemitu conversi animi, compressus et omnis  
 Impetus. Hortamur fari, quo sanguine cretus,  
 Quidve ferat ; memoret, quæ sit fiducia capto. 75  
 Ille hæc, deposita tandem formidine, fatur :  
 "Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor  
 Vera,' inquit : 'neque me Argolica de gente negabo :  
 Hoc primum ; nec, si miserum fortuna Sinonem  
 Finxit, vanum etiam mendacemque improba finget. 80  
 Fando aliquod si forte tuas pervenit ad aures  
 Belidæ nomen Palamedis et inelyta fama  
 Gloria : quem falsa sub proditione Pelasgi  
 Insontem infando indicio, quia bella vetabat,  
 Demisere neci, nunc cassum lumine lugent ; 85  
 Illi me comitem et consanguinitate propinquum  
 Pauper in arma pater primis huc misit ab annis.  
 Dum stabat regno incolumis regumque vigeat  
 Consiliis, et nos aliquod nomenque decusque  
 Gessimus. Invidia postquam pellacis Ulixi 90  
 (Haud ignota loquor) superis concessit ab oris,  
 Afflictus vitam in tenebris luctuque trahebam,  
 Et casum insontis mecum indignabar amici.  
 Nec tacui demens ; et me, fors si qua tulisset,  
 Si patrios unquam remeassem victor ad Argos, 95  
 Promisi ultorem ; et verbis odia aspera movi.  
 Hinc mihi prima mali labes ; hinc semper Ulixes  
 Criminibus terrere novis ; hinc spargere voces  
 In vulgum ambiguas. et quærere conscius arma.  
 Nec requievit enim, donec Calchante ministro— 100  
 Sed quid ego hæc autem nequidquam ingrata revolve ?  
 Quidve moror, si omnes uno ordine habetis Achivos,  
 Idque audire sat est ? jamdudum sumite pœnas :  
 Hoc Ithacus velit, et magno mercentur Atridæ.' —  
 Tum vero ardemus scitari et quærere causas, 105  
 Ignari scelerum tantorum artisque Pelasgæ.  
 Prosequitur pavitans et ficto pectore fatur :

- "Saepe fugam Danaï Troja cupiere relictā  
 Moliri, et longo fessi discedere bello.  
 Fecissentque utinam! saepe illos aspera ponti  
 Intereludit hiems, et terruit auster euntes.  
 Praecipue, quum jam hic trabibus contextus acernis  
 Staret equus, toto senauerunt aethere nimbī.  
 Suspensi Darypylū seitantem oracla Phorbi  
 Mittimus; isque adytis hanc tristia dicta reportat:  
 Sanguine placatis ventos et virgine caesa,  
 Quum primum Iliacas Danaï venistis ad oras:  
 Sanguine querendi reditus, animaeque litandum  
 Argolica. Valgi quae vox ut venit ad aures,  
 Obstupescere animi, gelidusque per inna cucurrit  
 Ossa tremor, cui fata parent, quem poseat Apollo.  
 Ille Ithacus vatem magno Calchanta tumultu  
 Protrahit in medios; quae sint ea numina divum,  
 Flagitat; et mihi jam multi crudelle caneant  
 Artificis scelus, et taciti ventura videbant.  
 Bis quinos silet ille dies, tectusque recusat  
 Prodere voce sua quemquam, aut opponere morti.  
 Vix tandem magnis Ithaci clamoribus actus,  
 Composito rumpit vocem, et me destinat arae.  
 Assendere omnes; et, quae sibi quisque timebat,  
 Unius in miseri exilium conversa tulere.  
 Jamque dies infandū celerat; mihi sacra parari,  
 Et saluae fruges, et circum tempora vittae.  
 Eripui, fateor, leto me, et vincula rupi;  
 Limosque laeti per nos, tem obscurus in ulva  
 Delitui, dum vela darent, si forte dedissent.  
 Nec mihi iam patinata antiquam spes ulla videndi,  
 Nec dulces natos exoptatamque parentem,  
 Quos illi fors ad penas oleo nostra reposcent  
 Effugia, et culpam hanc miserecunū morte piabunt.  
 Quod te per seiperos et consilia numina veri,  
 Per, si qua est, quae te tot aethere mortalibus usquam  
 Intemerata fides, eron, sperare liberum  
 Tantorum; miserece animi non omnia ferentis."  
 "His lacrimis vitæ clauas, et miserescimur ultro  
 Ipse viro primis manibus ut pae arcta levare  
 Vincula jubet Priamus, dictaque ita fatur amicis:

'Quisquis es, amissos hinc jam obliviscere Graios:  
 Noster eris; mihique hæc edissere vera roganti:  
 Quo molem hanc immanis equi statuere? quis auctor? 150  
 Quidve petunt? quæ religio? aut quæ machina belli?'  
 Dixerat. Ille dolis instructus et arte Pelasga,  
 Sustulit exutas vinclis ad sidera palmas:  
 'Vos, æterni ignes, et non violabile vestrum  
 Testor numen,' ait; 'vos, aræ ensesque nefandi, 155  
 Quos fugi, vittæque deum, quas hostia gessi:  
 Fas mihi Graiorum sacrata resolvere jura,  
 Fas odisse viros atque omnia ferre sub auras,  
 Si qua tegunt: teneor patriæ nec legibus ullis.  
 Tu modo promissis maneat, servataque serves 160  
 Troja, fidem, si vera feram, si magna rependam.  
 "Omnis spes Danaum et cæpti fiducia belli  
 Palladis auxiliis semper stetit. Impius ex quo  
 Tydides sed enim scelerumque inventor Ulixes,  
 Fatale aggressi sacrato avellere templo 165  
 Palladium, cæsis summæ custodibus arcis,  
 Corripuere sacram effigiem, manibusque cruentis  
 Virgineas ausi divæ contingere vittas;  
 Ex illo fluere ac retro sublapsa referri  
 Spes Danaum, fractæ vires, aversa deæ mens. 170  
 Nec dubiis ea signa dedit Tritonia monstribus.  
 Vix positum castris simulacrum: arsere coruscæ  
 Luminibus flammæ arrectis, salsusque per artus  
 Sudor iit; terque ipsa solo, mirabile dictu,  
 Emicuit, parmamque ferens hastamque trementem. 175  
 Extemplo tentanda fuga canit æquora Calchas,  
 Nec posse Argolicis exscindi Pergama telis,  
 Omina ni repetant Argis, numenque reducant,  
 Quod pelago et curvis secum avexere carinis.  
 Et nunc, quod patrias vento petiere Mycenæ, 180  
 Arma deosque parant comites, pelagoque remenso  
 Improvisi aderunt. Ita digerit omina Calchas.  
 Hanc pro Palladio moniti, pro numine læso,  
 Effigiem statuere, nefas quæ triste piaret.  
 Hanc tamen immensam Calchas attollere molem 185  
 Roboribus textis cæloque educere jussit,  
 Ne recipi portis aut duci in mœnia possit,

Neu populum antiqua sub religione tueri.  
 Nam si vestra manus violasset dona Minervæ,  
 Tum magnum exitium (quod di prius omen in ipsum 190  
 Convertant!) Priami imperio Phrygibusque futurum:  
 Sin manibus vestris vestram ascendisset in urbem,  
 Ultra Asiam magno Pelopea ad moenia b' llo  
 Venturam, et nostros ea fata manere nepotes.  
 Talibus insidiis perjurique arte Sinonis 195  
 Credita res, captique dolis lacrimisque coactis.  
 Quos neque Tydides, nec Larissæus Achilles,  
 Non anni domnare decem, non mille carinae.  
 " Ille aliud majus miseris multoque tremendum  
 Objeitur magis, atque improvida pectora turbat. 200  
 Laocoon, ductus Neptuno sorte sacerdos,  
 Sollemne taurum ingentem mactabat ad aras.  
 Ecce autem gemini a Tenedo tranquilla per alta  
 (Horresco referens) immensis orbibus angues  
 Incumbant pelago, pariterque ad litora tendunt; 205  
 Pectora quorum inter fluctus arrecta jubarque  
 Sanguinea exsuperant undas; pars cetera pontum  
 Pone legit sinuitque immensa volumine terga;  
 Fit sonitus spumante salo. Jamque arva tenebant,  
 Ardentesque oculos suffecti sanguine et igni 210  
 Sibila lambent linguas vibrantibus ora.  
 Diffuginus visu ex-sanguis: illi agmine certo  
 Laocoonta petunt. Et primum parva duorum  
 Corpora natorum serpens amplexus uterque  
 Implicat, et miseros morsu depascitur artus; 215  
 Post, ipsum auxilio subeuntem ac tela ferentem  
 Corripunt, spirisque ligant ingentibus; et jam  
 Bis medum amplexi, bis collo squamea circum  
 Fossa dati, superant capite et cervicibus altis.  
 Ille simul manibus tendit divellere nodos, 220  
 Perfusus sanie vittas atroque veneno;  
 Clamores simul horrendos ad sidera tollit:  
 Quales mugitus, fugit quum saucius aram  
 Taurus, et incertam excussit cervice securim.  
 At gemini lapsu delubra ad summa dracones 225  
 Edugiant, scivisque petunt Tritonidis arcta.  
 Sub pedibusque deæ clipeique sub orbe teguntur.



Tum vero tremefacta novus per pectora cunctis  
 Insinuat pavor; et scelus expendisse merentem  
 Laocoonta ferunt, sacrum qui cuspidē robur  
 230 Læserit, et tergo sceleratam intorserit hastam.  
 Ducendum ad sedes simulacrum, orandaque divæ  
 Numina conclamant.  
 Dividimus muros et mœnia pandimus urbis;  
 Accingunt omnes operi, pedibusque rotarum  
 235 Subjiciunt lapsus, et stuppea vincula collo  
 Intendunt. Scandit fatalis machina muros,  
 Feta armis: pueri circum innuptæque puellæ  
 Sacra canunt, funemque manu contingere gaudent.  
 240 Illa subit, mediæque minans illabitur urbi.  
 O patria, o divum domus Ilium, et inelyta bello  
 Mœnia Dardanidum! quater ipso in limine portæ  
 Substitit, atque utero sonitum quater arma dedere:  
 Instamus tamen immemores cæcique furore,  
 Et monstrum infelix sacrata sistimus arce.  
 245 Tunc etiam fatis aperit Cassandra futuris  
 Ora, dei jussu non unquam credita Teueris.  
 Nos delubra deum miseri, quibus ultimus esset  
 Ille dies, festa velamus fronde per urbem.  
 250 Vertitur interea cœlum, et ruit oceano nox,  
 Involvens umbra magna terramque polumque  
 Myrmidonumque dolos; fusi per mœnia Teueri  
 Conticuere; sopor fessos complectitur artus.  
 "Et jam Argiva phalanx instructis navibus ibat  
 255 A Tenedo, tacitæ per amica silentia lunæ  
 Litora nota petens; flammæ quum regia puppis  
 Extulerat, fatisque deum defensu iniquis  
 Inclusos utero Danaos et pinea furtim  
 Laxat claustra Sinon. Illos patefactus ad auras  
 260 Reddit equus; lætique cavo se robore promunt  
 Thessandrus Sthenelusque duces, et dirus Ulixes,  
 Demissum lapsi per funem, Acamasque, Thoasque,  
 Pelidesque Neoptolemus, primusque Machaon,  
 Et Menelaus, et ipse doli fabricator Epeos.  
 265 Invadunt urbem somno vinoque sepultam;  
 Cæduntur vigiles, portisque patentibus omnes  
 Accipiunt socios atque agmina conscia jungunt,

- "Tempus erat, quo prima quies mortalibus ægris  
 Incipit, et dono divum gratissima serpit;  
 In somnis, ecce, ante oculos maestissimus Hector 270  
 Visus adesse mihi, largosque effundere fletus,  
 Raptatus bigis ut quondam, aterque eruento  
 Pulvere, perque pedes trajectus lora tumentes.  
 Hei mihi, qualis erat! quantum mutatus ab illo  
 Hectore, qui redit exuvias indutus Achilli, 275  
 Vel Danaum Phrygios jaculatus puppibus ignes!  
 Squalentem barbam et concretos sanguine crines  
 Vulneraque illa gerens, quæ circum plurima muros  
 Acecepit patrios. Ultro flens ipse videbar  
 Compellare virum et maestas exprimere voces: 280  
 'O lux Dardaniæ, spes o fidissima Teuerum,  
 Quæ tantæ tenere moræ? quibus Hector ab oris  
 Expectate venis? ut te post multa tuorum  
 Funera, post varios hominumque urbisque labores  
 Defessi aspiciamus! quæ causa indigna serenos 285  
 Fadavit vultus? aut cur hæc vulnera cerno?'  
 Ille nihil; nec me querentem vana moratur:  
 Sed graviter gemitus ino de pectore ducens,  
 'Heu! fuge, mate dea, teque his,' ait, 'eripe flammis.  
 Hostis habet muros; ruit alto a culmine Troja, 290  
 Sat patriæ Priamoque datum. Si Pergama dextra  
 Defendi possent, etiam hæc defensa fuissent.  
 Særa suosque tibi commendat Troja penates;  
 Hos cape fatorum comites; his mania quære,  
 Magna pererrato statues quæ denique ponto.' 295  
 Sic ait; et manibus vittas Vestamque potentem  
 Æternumque ædylis offert penetralibus ignem.  
 "Diverso interea miscentur moenia luctu;  
 Et magis atque magis, quanquam secreta parentis  
 Anchisæ domus arboribusque oblecta recessit, 300  
 Clauescent sonitus, armerumque ingruit horror.  
 Exeuntur somno, et cæcæ fastigia tecti  
 Ascensu supero, atque aurotis auribus adsto;  
 In segetem veluti quum flamma furentibus austris  
 Incidit, aut rapidus montæ effunditur ætheris 305  
 Sternat agros, sternit rura, leta lorumque labores,  
 Præcipit, quæ trahat silvas; atque et inscius alto

Accipiens sonitum saxi de vertice pastor.  
 Tum vero manifesta fides, Danaumque patescunt  
 Insidiæ. Jam Deïphobi dedit ampla ruinam 310  
 Vulcano superante domus; jam proximus ardet  
 Ucalegon; Sigea igni freta late relucet:  
 Exoritur clamorque virum clangorque tubarum.  
 Arma amens capio, nec sat rationis in armis:  
 Sed glomerare manum bello et concurrere in arcem 315  
 Cum sociis ardent animi. Furor iraque mentem  
 Præcipitant, pulchrumque mori succurrit in armis.  
 “Ecce autem telis Panthus elapsus Achivum,  
 Panthus Othryades, arcis Phœbique sacerdos,  
 Sacra manu victosque deos parvumque nepotem 320  
 Ipse trahit, cursuque amens ad limina tendit.  
 ‘Quo res summa loco, Panthu? quam prendimus arcem?’  
 Vix ea fatus eram, gemitu quum talia reddit:  
 ‘Venit summa dies et ineluctabile tempus  
 Dardaniæ. Fuimus Troës; fuit Ilium et ingens 325  
 Gloria Teucrorum. Ferus omnia Jupiter Argos  
 Transtulit: incensa Danaï dominantur in urbe.  
 Arduus armatos mediis in mœnibus adstans  
 Fundit equus, victorque Sinon incendia miscet  
 Insultans. Portis alii bipatientibus adsunt, 330  
 Millia quot magnis unquam venere Mycenis;  
 Obsedere alii telis angusta viarum  
 Oppositi; stat ferri acies mucrone corusco  
 Stricta, parata neci; vix primi prælia tentant  
 Portarum vigiles, et cæco Marte resistunt.’ 335  
 Talibus Othryadæ dictis et numine divum  
 In flammæ et in arma feror, quo tristis Erinys,  
 Quo fremitus vocat et sublatus ad æthera clamor.  
 Addunt se socios Rhipeus et maximus armis  
 Epytus, oblatis per lunam, Hypanisque Dymasque, 340  
 Et lateri agglomerant nostro, juvenisque Corœbus,  
 Mygdonides. Illis ad Trojam forte diebus  
 Venerat, insano Cassandræ incensus amore,  
 Et gener auxilium Priamo Phrygibusque ferebat,  
 Infelix, qui non sponsæ præcepta furentis 345  
 Audierit.  
 Quos ubi confertos audere in prælia vidi,

Incipio super his: 'Juvenes, fortissima frustra  
 Pectora, si vobis audentem extrema cupio  
 Certa sequi, quæ sit rebus fortuna, vobis: 350  
 Excessere omnes, alytis arisque relictis  
 Di, quibus imperium hoc steterat; succuritis urbi  
 Incensæ: moriamur et in media arma ruamus.  
 Una salus victis nullam sperare salutem.'  
 Sic animis juvenum furor additus. Inde, lupi cœu 355  
 Raptores atra in nebula, quos improba ventris  
 Exegit caecos rabies, catulique relict  
 Faucibus expectant siccis; per tela, per hostes  
 Vadimus haud dubiam in mortem, mediæque tenemus  
 Urbis iter: nox atra cava circumvolat umbra. 360  
 Quis cladem illius noctis, quis funera fando  
 Explicet, aut possit lacrimis æquare labores?  
 Urbs antiqua ruit, multos dominata per annos;  
 Plurima perque vias sternuntur inertia passim  
 Corpora, perque domos et religiosa deorum 365  
 Limina. Nec soliernas dant sanguine Teueri;  
 Quondam etiam victis redit in præcordia virtus,  
 Victoresque cadunt Danaï. Crudelis ubique  
 Luctus, ubique pavor et plurima mortis imago.  
 "Præmissus se, Danaum magna comitante caterva, 370  
 Androgeus offert nobis, sociæ agmina credens  
 Inscius, atque ultro verbis compellat amicis:  
 'Festinate, viri: nam quæ tam sera moratur  
 Segnities? alii rapiunt incensa feruntque  
 Pergamæ: vos celsis nunc primum a navibus itis?' 375  
 Dixit; et extemplo—neque enim responsa dabantur  
 Fida satis—sensit medios delapsus in hostes.  
 Obstupuit, retroque pedem cum voce repressit.  
 Improvisum aspris veluti qui sentibus anguem  
 Pressit humi nitens, trepidusque repente refugit 380  
 Attollentem iras et carula colla tumentem:  
 Haud secus Androgeus visu tremefactus abibat.  
 Irruimus, densis et circumfundimur armis,  
 Ignatosque loci passim et formidine captos  
 Sternimus: aspirat primo fortuna labori. 385  
 Atque hic successu exsultans animisque Corœbus,  
 'O socii, qua prima,' inquit, 'fortuna salutis

Monstrat iter, quaque ostendit se dextra, sequamur :  
 Mutemus clipeos, Danaumque insignia nobis  
 Aptemus. Dolus, an virtus, quis in hoste requirat ? 390  
 Arma dabunt ipsi.' Sic fatus, deinde comantem  
 Androgeï galeam clipeique insigne decorum  
 Induitur, laterique Argivum accommodat ense.  
 Hoc Rhipeus, hoc ipse Dymas omnisque juvenus  
 Læta facit ; spoliis se quisque recentibus armat. 395  
 Vadimus immixti Danaïs haud numine nostro,  
 Multaque per cæcam congressi prælia noctem  
 Conserimus ; multos Danaum demittimus Orco.  
 Diffugiunt alii ad naves, et litora cursu  
 Fida petunt ; pars ingentem formidine turpi 400  
 Scandunt rursus equum et nota conduntur in alvo.  
 "Heu nihil invitis fas quemquam fidere divis !  
 Ecce trahebatur passis Priamciâ virgo  
 Crinibus a templo Cassandra adytisque Minervæ,  
 Ad cælum tendens ardentia lumina frustra, 405  
 Lumina,—nam teneras arcebant vincula palmas.  
 Non tulit hanc speciem furiata mente Corœbus,  
 Et sese medium injecit periturus in agmen.  
 Consequimur cuncti et densis incurrimus armis.  
 Hic primum ex alto delubri culmine telis 410  
 Nostorum obruimur, oriturque miserrima cædes  
 Armorum facie et Graiarum errore jubarum.  
 Tum Danaï gemitu atque ereptæ virginis ira  
 Undique collecti invadunt, acerrimus Ajax,  
 Et gemini Atridæ, Dolopumque exercitus omnis : 415  
 Adversi rupto ceu quondam turbine venti  
 Confligunt, Zephyrusque Notusque et lætus Eois  
 Euris equis : stridunt silvæ, sævitque tridenti  
 Spumeus atque imo Nereus ciet æquora fundo.  
 Illi etiam, si quos obscura nocte per unbram 420  
 Fudimus insidiis, totaque agitavimus urbe,  
 Apparent ; primi clipeos mentitaque tela  
 Agnoscunt, atque ora sono discordia signant.  
 Ilicet obruimur numero : primusque Corœbus  
 Peneleï dextra divæ armipotentis ad aram 425  
 Procumbit ; cadit et Rhipeus, justissimus unus  
 Qui fuit in Teucris et servantissimus æqui :

Dis aliter visum. Pereunt Hypanisque Dymasque  
 Confixi a sociis; nec te tua plurima, Panthi,  
 Labentem pietas nec Apollinis infula texit. 430  
 Iliaci cineres et flamma extrema meorum,  
 Testor, in occasu vestro nec tela nec ulas  
 Vitavisse vires Danaum; et, si fata fuissent  
 Ut caderem, mernisse manu. Divellimur inde,  
 Iphitus et Pelias necum; quorum Iphitus aeo 435  
 Jam gravior, Pelias et vulnere tardus Ulixi;  
 Protinus ad sedes Priami clamore vocati.  
 Hic vero ingentem pugnam, ceu cetera nusquam  
 Bella forent, nulli tota morerentur in urbe,  
 Sic Martem indomitum, Danaosque ad tecta ruentes 440  
 Cernimus, obsessumque acta testudine limen.  
 Haerent parietibus scalae, postesque sub ipsos  
 Nituntur gradibus, clipeosque ad tela sinistris  
 Protecti obijciunt, prensant fastigia dextris.  
 Dardanidae contra turres ac tecta domorum 445  
 Culmina convellunt: his se quando ultima cernunt,  
 Extrema jam in morte parant defendere telis,  
 Auratasque trabes, veterum decora alta parentum,  
 Devolvunt: alii strictis mucronibus inuas  
 Obsedere fores; haec servant agmine denso. 450  
 Instaurati animi, regis succurrere tectis,  
 Auxilioque levare viros, vinque addere victis.  
 "Limen erat, cecaeque fores, et pervius usus  
 Pectorum inter se Priami, postesque relict  
 A tergo; infelix qua se, dum regna manebant, 455  
 Saepius Andromache ferre incommitata solebat  
 Ad soceros, et avo puerum Astyanacta trahabat.  
 Evado ad summi fastigia culminis, unde  
 Tela manu miseri jam talant irrita Teueri.  
 Turrim in praecipiti stantem summisque sub astra 460  
 Eductam tectis, unde omnis Troja videri  
 Et Danaum solitae naves, et Achaea castra,  
 Aggressi ferro circum, quo summa labantes  
 Juncturas tabulata dabant, convellimus altis  
 Sedibus impulimusque: ea lapsa repente ruinam 465  
 Cum sonitu tradit, et Danaum super agmina late  
 Incidit. Ast alii subeunt; nec saxa nec ullum

Telorum interea cessat genus.

“ Vestibulum ante ipsum primoque in limine Pyrrhus  
Exsultat, telis et luce coruscus athena : 470

Qualis ubi in lucem coluber, mala gramina pastus,  
Frigida sub terra tumidum quem bruma tegebat,  
Nunc positis novus exuviis nitidusque juventa,  
Lubrica convolvit sublato pectore terga

Arduus ad solem, et linguis micat ore trisuleis. 475

Una ingens Periphas et equorum agitator Achillis,  
Armiger Automedon, una omnis Scyria pubes  
Succedunt tecto et flammæ ad culmina jactant.

Ipsæ inter primos correpta dura bipenni  
Limina perrumpit, postesque a cardine vellit 480

Æratos ; jamque excisa trabe firma cavavit  
Robora, et ingentem lato dedit ore fenestram.  
Apparet domus intus, et atria longa patescunt ;  
Apparent Priami et veterum penetralia regum,  
Armatosque vident stantes in limine primo. 485

“ At domus interior gemitu miseroque tumultu  
Miscetur, penitusque cavæ plangoribus ædes  
Femineis ululant ; ferit aurea sidera clamor.

Tum pavidæ tectis matres ingentibus errant,  
Amplexæque tenent postes atque oscula figunt. 490

Instat vi patria Pyrrhus ; nec claustra, neque ipsi  
Custodes sufferre valent. Labat ariete crebro  
Janua, et emoti procumbunt cardine postes.

Fit via vi : rumpunt aditus, primosque trucidant  
Immissi Danai, et late loca milite complent. 495

Non sic, aggeribus ruptis quum spumeus amnis  
Exiit oppositasque evicit gurgite moles,

Fertur in arva furens cumulo, camposque per omnes  
Cum stabulis armenta trahit. Vidi ipse furentem

Uæde Neoptolemmum geminosque in limine Atridas : 500

Vidi Hecubam centumque nurus, Priamumque per aras  
Sanguine fœdantem, quos ipse sacraverat, ignes.

Quinquaginta illi thalami, spes tantâ nepotum,  
Barbarico postes auro spoliisque superbi,

Procubere : tenent Danai, qua deficit ignis. 505

“ Forsitan et, Priami fuerint quæ fata, requiras.

Urbis uti captæ casum convulsaque vidit

Limina tectorum et medium in penetralibus hostem,  
 Arma diu senior desueta trementibus aëvo  
 Circumdat nequidquam humeris, et inutile ferrum 510  
 Cingitur, ac densos fertur moriturus in hostes.  
 Ædibus in mediis, ardoque sub ætheris axe  
 Ingens ara fuit, juxtaque veterrima laurus  
 Incumbens aræ atque umbra complexa penates.  
 Hic Hecuba et natæ nequidquam altaria circum, 515  
 Præcipites atra cum tempestate columbæ,  
 Condensæ et divum amplexæ simulacra sedebant.  
 Ipsum autem sumtis Priamum juvenalibus armis  
 Ut vidit, — 'Quæ mens tam dira, miserrime conjux,  
 Impulit his cingi telis? aut quo ruis?' inquit. 520  
 'Non tali auxilio, nec defensoribus istis  
 Tempus eget; non, si ipse meus nunc affloret Hector.  
 Huc tandem concede; hæc ara tuebitur omnes,  
 Aut moriere simul.' Sic ore ellata recepit  
 Ad sese, et sacra longævum in sede locavit. 525  
 "Ecce autem elapsus Pyrrhi de caule Polites,  
 Unus natorum Priami, per tela, per hostes,  
 Porticibus longis fugit, et vacua atria lustrat  
 Saucius. Illum ardens infesto vulnere Pyrrhus  
 Insequitur, jam jamque manu tenet, et premit hasta. 530  
 Ut tandem ante oculos evasit et ora parentam,  
 Concidit, ac multo vitam cum sanguine fudit.  
 Ille Priamus, quanquam in media jam morte tinctus,  
 Non tamen abstinuit, nec voci iræque pepercit  
 'At tibi pro scelere,' exclamat, 'pro talibus ausis, 535  
 Di, si qua est colo pietas, quæ talia curet,  
 Per solvant grates dignas, et premia reddant  
 Debita, qui nati coram me cernere letum  
 Fecisti, et patrios foedasti funere vultus.  
 At non ille, satum quo te mentiris, Achilles 540  
 Talis in hoste fuit Priamo; sed jura fidemque  
 Supplicis erubuit, corpusque exsangue sepulcro  
 Reddidit Hectorum, neque in mea regna remisit.'  
 Sic fatus senior, telumque imbelles sine ietu  
 Conjecit, ranceo quod protinus ire repulsum 545  
 Et summo clipei nequidquam umbone pependit.  
 Cui Pyrrhus: 'Referes ergo hæc et nuntius ibis



Pelidæ genitori : illi mea tristia facta  
 Degeneremque Neoptolemum narrare memento.  
 Nunc morere.' Hoc dicens altaria ad ipsa trementem 550  
 Traxit et in multo lapsantem sanguine nati,  
 Implicuitque comam læva, dextraque coruseum  
 Extulit ac lateri capulo tenuis abdidit ensem.  
 Hæc finis Priami fatorum ; hic exitus illum  
 Sorte tulit, Trojam incensam et prolapsa videntem 555  
 Pergama, tot quondam populis terrisque superbum  
 Regnatorem Asiæ. Jacet ingens litore truncus,  
 Avulsumque humeris caput, et sine nomine corpus.  
 " At me tum primum sævus circumstetit horror :  
 Obstupui ; subiit cari genitoris imago, 560  
 Ut regem æquævum crudeli vulnere vidi  
 Vitam exhalantem ; subiit deserta Cræusa  
 Et direpta domus et parvi casus Iuli.  
 Respicio et quæ sit me circum copia lustrò.  
 Deseruere omnes defessi ; et corpora saltu 565  
 Ad terram misere aut ignibus ægra dedere.  
 " Jamque adeo super unus eram ; quum limina Vestæ  
 Servantem et tacitam secreta in sede latentem  
 Tyndarida aspicio ; dant clara incendia lucem  
 Erranti passimque oculos per cuncta ferenti. 570  
 Illa sibi infestos eversa ob Pergama Teucros  
 Et pœnas Danaum et deserti conjugis iras  
 Præmetuens, Trojæ et patriæ communis Erinyas,  
 Abdiderat sese atque aris invisa sedebat.  
 Exarsere ignes animo ; subit ira cadentem 575  
 Uleisci patriam et sceleratas sumere pœnas :  
 Scilicet hæc Spartam incolumis patriasque Mycenæ  
 Aspiciet, partoque ibit regina triumpho ?  
 Conjugiumque domumque, patres natosque videbit,  
 Iliadum turba et Phrygiis comitata ministris ? 580  
 Occiderit ferro Priamus ? Troja arserit igni ?  
 Dardanium toties sudarit sanguine litus ?  
 Non ita. Namque etsi nullum memorabile nomen  
 Femineæ in pœna est nec habet victoria laudem,  
 Exstinxisse nefas tamen et sumsisse merentis 585  
 Laudabor pœnas, animumque explesse juvabit  
 Ultricis flammæ et cineres satiassæ meorum.

- Talia jaetabam et furiata mente ferebar ;  
 Quum mihi se, non ante oculis tam clara, videndam  
 Obtulit et pura per noctem in luce refulsit 590  
 Alma parens, confessa deam, qualisque videri  
 Cordicolis et quanta solet ; dextraque prehensum  
 Continuit, roscoque hæc insuper addidit ore :  
 ' Nate, quis indemitas tantus dolor excitat iras ?  
 Quid furis ? aut quonam nostri tibi cura recessit ? 595  
 Non prius aspicies, ubi fessum ætate parentem  
 Liqueris Anchisen ? superet conjunxne Cræisa  
 Ascaniusque puer ? quos omnes undique Graiæ  
 Circum errant acies, et, ni mea cura resistat,  
 Jam flammæ tulerint, inimicus et hauserit ensis. 600  
 Non tibi Tyndaridis facies invisæ Læcenæ,  
 Culpatusve Paris ; divum inclementia, divum,  
 Has exertit opes, sternitque a culmine Trojam.  
 Aspice : nuncque omnem, quæ nunc obducta tuenti  
 Mortales hebetat visus tibi, et humida circum 605  
 Caligat, nubem eripiam : tu ne qua parentis  
 Jussa time, neu præceptis parere recusa.  
 Hic, ubi disjectas moles avulsaque saxis  
 Saxa vides mixtoque undantem pulvere fumum,  
 Neptunus muros magnoque emota tridenti 610  
 Fundamenta quatit, totanique a sedibus urbem  
 Eruit : hic Juno Sævas sævissima portas  
 Prima tenet, sociumque furens a navibus agmen  
 Ferro accincta vocat.  
 Jam summos arces Tritonia, respice, Pallas 615  
 Insedit, nimbo cflulgens et Gorgone suæ.  
 Ipse Pater Danaïs animos viresque secundas  
 Sufficit, ipse decus in Dardania suscitât arma.  
 Eripe, nate, fugam, finemque impone labori.  
 Nusquam abero, et tutum patrio te limine sistam.' 620  
 Dixerat ; et spissis noctis se condidit umbris.  
 Apparent diræ facies inimicaque Trojæ  
 Numina magna deum.  
 " Tum vero omne mihi visum considerare in ignes  
 Ilum, et ex imo verti Neptunia Troja ; 625  
 Ac veluti summis antiquam in montibus ornum  
 Quum terro accisam crebrisque bipennibus instant

**E**ruere agricolæ certatim ; illa usque minatur,  
**E**t tremefacta comam concusso vertice nutat,  
 Vulneribus donec paulatim evicta supremum 630  
 Congemuit traxitque jugis avulsa ruinam.  
 Descendo, ac ducente deo flammam inter et hostes  
 Expedior ; dant tela locum, flammæque recedunt.  
 “ Atque ubi jam patriæ perventum ad limina sedis  
 Antiquasque domos, genitor, quem tollere in altos 635  
 Optabam primum montes primumque petebam,  
 Abnegat excisa vitam producere Troja  
 Exsiliumque pati. ‘ Vos o, quibus integer ævi  
 Sanguis,’ ait, ‘ solidæque suo stant robore vires,  
 Vos agitate fugam. 640  
 Me si cœlicolæ voluissent ducere vitam,  
 Has mihi servassent sedes. Satis una superque  
 Vidimus excidia et captæ superavimus urbi.  
 Sic o, sic positum affati discedite corpus.  
 Ipse manu mortem inveniam : miserebitur hostis 645  
 Exuviasque petet. Facilis jactura sepulcri.  
 Jam pridem invisus divis et inutilis annos  
 Demoror, ex quo me divum pater atque hominum rex  
 Fulminis afflavit ventis et contigit igni.’  
 Talia perstabat memorans, fixusque manebat. 650  
 Nos contra effusi lacrimis, conjuxque Creusa  
 Ascaniusque omnisque domus, ne vertere secum  
 Cuncta pater fatoque urgenti incumbere vellet.  
 Abnegat, inceptoque et sedibus hæret in isdem.  
 Rursus in arma feror, mortemque miserrimus opto. 655  
 Nam quod consilium aut quæ jam fortuna dabatur ?  
 ‘ Mene efferre pedem, genitor, te posse relicto  
 Sperasti ? tantumque nefas patrio excidit ore ?  
 Si nihil ex tanta superis placet urbe relinqui,  
 Et sedet hoc animo, perituræque addere Trojæ 660  
 Teque tuosque juvat, patet isti janua leto ;  
 Jamque aderit multo Priami de sanguine Pyrrhus,  
 Natum ante ora patris, patrem qui obtruncat ad aras.  
 Hoc erat, alma parens, quod me per tela, per ignes  
 Eripis, ut mediis hostem in penetralibus, utque 665  
 Ascanium patremque meum juxtaque Crœusam  
 Alterum in alterius mactatos sanguine cernam ?

- Arma, viri, ferte arma : vocat lux ultima victos.  
 Reddite me Danaïs ; smite instaurata revisam  
 Prælia. Nunquam omnes hodie moriemur inulti.' 670  
 " Hinc ferro accingor rursus, clipeoque sinistram  
 Insertabam aptans, neque extra tecta ferebam.  
 Ecce autem complexa pedes in limine conjux  
 Hærebat, parvumque patri tendebat lulum :  
 ' Si periturus abis, et nos rape in omnia tecum ; 675  
 Sin aliquam expertus sumtis spem ponis in armis,  
 Hanc primum tutare domum. Cui parvus Iulus,  
 Cui pater et conjux quondam tua dicta relinquitur ?'  
 " Talia vociferans gemitu tectum omne replebat ;  
 Quum subitum dictuque oritur mirabile monstrum. 680  
 Namque manus inter mæstorumque ora parentum  
 Ecce levis summo de vertice visus Iuli  
 Fundere lumen apex, tactuque innoxia molles  
 Lacubere flamma comas et circum tempora pasci.  
 Nos pavidi trepidare metu, crinemque flagrantem 685  
 Excutere et sanctos restinguere fontibus ignes.  
 At pater Anchises oculos ad sidera lætus  
 Extulit, et coelo palmas cum voce tetendit :  
 ' Jupiter omnipotens, precibus si flecteris ullis,  
 Aspice nos ; hoc tantum ; et, si pietate meremur, 690  
 Da deinde auxilium, pater, atque hæc omnia firma.'  
 " Vix ea fatus erat senior, subitoque fragore  
 Intonuit ævum, et de coelo lapsa per umbras  
 Stella facem ducens multa cum luce ecurrit.  
 Illam, summa super labentem culmina tecti 695  
 Cernimus Idæa claram se condere silva  
 Signantemque vias ; tum longo limite sulcus  
 Dat lucem, et late circum loca sulture tumant.  
 Ille vero victus genitor se tollit ad auras,  
 Affaturque deos et sanctum sidus adorat. 700  
 ' Jam jam nulla mora est ; sequor, et qua ducitis, adsum.  
 Di patrii, servate domum, servate nepotem !  
 Vestrum hoc augurium, vestroque in numine Troja est  
 Cedo equidem, nec, nato, tibi comes ire recuso.'  
 Dixerat ille ; et jam per mœnia clarior ignis 705  
 Audiat, propiusque æstus incendia volvunt.  
 ' Ergo age, care pater, cervici imponere nostræ ;

Ipse subibo humeris, nec me labor iste gravabit;  
 Quo res cumque cadent, unum et commune periculum,  
 Una salus ambobus erit. Mihi parvus Iulus 710  
 Sit comes, et longe servet vestigia conjux.  
 Vos, famuli, quæ dicam, animis advertite vestris.  
 Est urbe egressis tumulus templumque vetustum  
 Desertæ Cereris, juxtaque antiqua cupressus,  
 Religione patrum multos servata per annos : 715  
 Hanc ex diverso sedem veniemus in unam.  
 Tu, genitor, cape sacra manu patriosque penates :  
 Me, bello e tanto digressum et cæde recenti,  
 Attrectare nefas, donec me flumino vivo  
 Abluero.' 720  
 Hæc fatus latos humeros subjectaque colla  
 Veste super fulvique insternor pelle leonis,  
 Succedoque oneri. Dextræ se parvus Iulus  
 Implicuit, sequiturque patrem non passibus æquis :  
 Pone subit conjux : ferimur per opaca locorum : 725  
 Et me, quem dudum non ulla injecta movebant  
 Tela, neque adverso glomerati ex agmine Graii,  
 Nunc omnes terrent auræ, sonus excitat omnis  
 Suspensum et pariter comitique onerique timentem.  
 Jamque propinquabam portis, omnemque videbar 730  
 Evasisse viam ; subito quum creber ad aures  
 Visus adesse pedum sonitus, genitorque per umbram  
 Prospiciens, 'Nate,' exclamat, 'fuge, nate ; propinquant ;  
 Ardentes clipeos atque æra micantia cerno.'  
 Hic mihi nescio quod trepido male numen amicum 735  
 Confusam eripuit mentem. Namque avia cursu  
 Dum sequor, et nota excedo regione viarum,  
 Heu ! misero conjux fatone erepta Creüsa  
 Substitit, erravitne via, seu lassa resedit,  
 Incertum ; nec post oculis est reddita nostris. 740  
 Nec prius amissam respexi animumve reflexi,  
 Quam tumulum antiquæ Cereris sedemque sacratam  
 Venimus : hic demum collectis omnibus una  
 Defuit ; et comites natumque virumque fefellit.  
 Quem non inCUSAVI amens hominumque deorumque ? 745  
 Aut quid in eversa vidi crudelius urbe ?  
 Ascanium Anchisenque patrem Teucrosque penates

Commendo sociis, et curva valle recondo;  
 Ipse urbem repeto, et cingor fulgentibus armis.  
 Stat casus renovare omnes, omnemque reverti 750  
 Per Trojam, et rursus caput objectare periclis.  
 Principio muros obscuraque limina portar,  
 Qua gressum extuleram, repeto: et vestigia retro  
 Ol servata sequor per noctem et lumine lustro.  
 Horror ubique animos, simul ipsa silentia terrent. 755  
 Inde domum, si forte pedem, si forte tulisset,  
 Me refero. Irruerant Danaï, et tectum omne tenebant.  
 Illic ignis edax summa ad fastigia vento  
 Volvitur; exsuperant flammæ: furit æstus ad auras.  
 Procedo, et Priami sedes arcemque reviso. 760  
 Et jam porticibus vacuis Junonis asylo  
 Custodes lecti Phoenix et dirus Ulixes  
 Prædam asservabant. Huc undique Troja gaza  
 Incensis erepta adytis, mensaque deorum  
 Crateresque auro solidi, captivæque vestis 765  
 Congeritur. Pueri et pavidae longo ordine matres  
 Stant circum.  
 Ausus quin etiam voces jactare per umbram  
 Implevi clamore vias, mastusque Creusam  
 Nequidquam ingeminans iterumque iterumque vocavi. 770  
 Quarenti et tectis urbis sine fine furenti  
 Infelix simulacrum atque ipsius umbra Creusæ  
 Visa mihi ante oculos, et nota major imago  
 Obstupui, steteruntque comæ, et vox faucibus hæsit.  
 Tum sic affari, et curas his demere dictis: 775  
 'Quid tantum insano juvat indulgere dolori,  
 O dulcis conjux? non hæc sine numine divum  
 Eveniunt: nec te comitem portare Creusam  
 Fas, aut ille sint superi regnator Olympi.  
 Longa tibi exilia, et vastum maris æquor arandum. 780  
 Et terram He periam venies, ubi Lydius arva  
 Inter opima virum leni fluit agmine Thybris:  
 Illic res lætæ, regnumque, et regia conjux  
 Parta tibi; lacrimas dilectæ pelle Creusæ.  
 Non ego Myrmidonum sedes Dolopumve superbas 785  
 Aspiciam, aut Graiis servitum matribus ibo,  
 Dardaniæ et divæ Veneris murus:

Sed me magna deum genetrix his detinet oris.  
 Jamque vale, et nati serva communis amorem.  
 Hæc ubi dicta dedit, lacrimantem et multa volentem 790  
 Dicere deseruit, tenuesque recessit in auras.  
 Ter conatus ibi collo dare brachia circum;  
 Ter frustra comprehensa manus effugit imago,  
 Par levibus ventis volucrique simillima somno.  
 Sic demum socios consumpta nocte reviso. 795  
 "Atque hic ingentem comitum affluxisse novorum  
 Invenio admirans numerum, matresque virosque,  
 Collectam exsilio pubem, miserabile vulgus.  
 Undique convenere, animis opibusque parati,  
 In quascumque velim pelago deducere terras. 800  
 Jamque jugis summæ surgebat Lucifer Idæ  
 Ducebatque diem; Danaïque obsessa tenebant  
 Limina portarum, nec spes opis ulla dabatur  
 Cessi, et sublato montes genitore petivi."

P. VIRGILII MARONIS

# ÆN E I D O S

LIBER TERTIUS.

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“POSTQUAM res Asiæ Priamique evertit gentem  
Inmeritam visum superis, ceciditque superbum  
Ilium, et omnis humo fumat Neptunia Troja;  
Diversa exsilia et desertas querere terras  
Auguriis agimur divum, classemque sub ipsa  
Antandro et Phrygiæ molimur montibus Idæ,  
Incerti quo fata ferant, ubi sistere detur;  
Contrahimusque viros. Vix prima inceperat aestas,  
Et pater Anchises dare fatis vela jubebat;  
Litora quum patriæ lacrimans portusque relinquo  
Et campos, ubi Troja fuit. Feror exsul in altum  
Cum sociis natoque penatibus et magnis dis.  
“Terra procul vastis colitur Mavortia campis,  
Thraces arant, acri quondam regnata Lycurgo;  
Hospitium antiquum Trojæ, sociique penates,  
Dum fortuna fuit. Feror huc, et litore curvo  
Mœnia prima loco, fatis ingressus iniquis;  
Æneadasque meo nomen de nomine fingo.  
“Sacra Dionæe matri divisque ferebam  
Auspiciis ceptorum operum; superoque nitentem  
Cœlicolum regi mactabam in litore taurum.  
Forte fuit juxta tumulus, quo cornu summo  
Virgulta, et densis hastilibus horrida myrtus.  
Accessi, viridemque ab humo convellere silvam  
Conatus, ramis tegerem ut frondentibus aras,  
Horrendum et dictu video mirabile monstrum.  
Nam quæ prima solo ruptis radicibus arbæ



Vellitur, huic atro liquuntur sanguine guttæ  
 Et terram tabo maculant. Mili frigidus horror  
 Membra quatit, gelidusque coit formidine sanguis. 30  
 Rursus et alterius lentum convellere vimen  
 Insequor et causas penitus tentare latentes ;  
 Ater et alterius sequitur de cortice sanguis.  
 Multa movens animo Nymphas venerabar agrestes  
 Gradivumque patrem, Geticis qui præsidet arvis, 35  
 Rite secundarent visus omenque levarent.  
 Tertia sed postquam majore hastilia nisu  
 Aggredior genibusque adversæ obluetor arenæ—  
 Eloquar, an sileam?—gemitus lacrimabilis imo  
 Auditur tumulto, et vox reddita fertur ad aures : 40  
 ‘ Quid miserum, Ænea, laceras ? jam parce sepulto ;  
 Parce pias scelerare manus. Non me tibi Troja  
 Externum tulit, aut cruor hic de stipite manat.  
 Heu ! fuge crudeles terras, fuge litus avarum.  
 Nam Polydorus ego. Hic confixum ferrea texit 45  
 Telorum seges et jaculis increvit acutis.’  
 Tum vero ancipiti mentem formidine pressus  
 Obstupui, steteruntque comæ et vox faucibus hæsit.  
 “ Hunc Polydorum auri quondam eum pondere magno  
 Infelix Priamus furtim mandarat alendum 50  
 Threïcio regi, quum jam diffideret armis  
 Dardaniæ, cingique urbem obsidione videret.  
 Ille, ut opes fractæ Teucrum, et fortuna recessit,  
 Res Agamemnonias victriciaque arma secutus  
 Fas omne abrumpit, Polydorum obtruncat, et auro 55  
 Vi potitur. Quid non mortalia pectora cogis,  
 Auri sacra fames ! Postquam pavor ossa reliquit,  
 Delectos populi ad proceres primumque parentem  
 Monstra deum refero, et quæ sit sententia poseo.  
 Omnibus idem animus scelerata excedere terra, 60  
 Linqui pollutum hospitium, et dare classibus austros.  
 Ergo instauramus Polydoro funus, et ingens  
 Aggeritur tumulto tellus ; stant manibus aræ  
 Cæruleis mæstæ vittis atraque cupresso,  
 Et circum Iliades crinem de more solutæ : 65  
 Inferimus tepido spumantia cymbia lacte  
 Sanguinis et sacri pateras, animamque sepulcro

Condimus, et magna supremum voce ciemus.

"Inde, ubi prima fides pelago, placataque venti  
Dant maria, et lenis crepitans vocat auster in altum, 70  
Deducunt socii naves et litora complent.

Provehimur portu, terraeque urbesque recedunt.

Sacra mari colitur medio gratissima tellus

Nereidum matri et Neptuno Agao,

Quam pius Aretenens oras et litora circum 75

Errantem Mycon e celsa Gyaroque revinxit.

Inmotamque celi dedit et continere ventos.

Huc feror; hae fesses tuto placidissima portu

Accipit. Egressi veneramur Apollinis urbem.

Rex Anius, rex idem hominum Phœbique sacros, 80

Vittis et sacra redimitus tempora lauro

Occurrit; veteri Anchisen, et cecit amicum.

Iungimus hospitio dextras, et tecta subimus.

Templa dei saxo venerabar structa vetusto:

"Da propriam, Thyubiae, domum! da moenia fassis 85

Et genus, et mansuram urbem! Serva altera Trojae

Pergana, reliquias Danaum atque immittis Achilli!

Quem sequimur? quove ire iubes? ubi ponere sedes?

"Da, pater, augurium, atque animis illabere nostris."

"Vix ea fatus eram, tremere omnia visa repente, 90

Liminaque lauro pro dei, totusque moveri

Mons circum, et mugire adytis certina reclusa.

Submissi petimus terram, et vox fertur ad aures;

"Dardanidae duri, quae vos a stirpe parentum

Prima tulit tellus, eadem vos ubere leto 95

Accipiet reduces. Antiquam exquirite matrem.

Hic domus, Æneae cunctis dominabitur oris,

Et mari materum, et qui nascentur ab illis."

Hæc Phœbus: mixtoque ingens exorta tumultu

Lætitia, et cuncti, quæ sint ea monia, querunt; 100

Quo Phœbus vocet errantes, jubeatque reverti.

Tum gentes, veterum volvens monumenta virorum,

"Audite, o proceres," ait, "et spes discite vestras.

Creta Jovis magni medio jacet insula ponto,

Mons Idæus ubi et gentis emabula nostræ: 105

Centum urbes habitant magnas, uberrima regna.

Maximus unde pater, si rite audita recorder,

Teucus Rhœteas primum est advectus ad oras,  
 Optavitque locum regno. Nondum Ilium et arces  
 Pergameæ steterant; habitabant vallibus imis. 110  
 Hinc mater cultrix Cybelæ Corybantiaque æra  
 Idæumque nemus; hinc fida silentia sacris,  
 Et juncti currum dominæ subiere leones.  
 Ergo agite, et divum ducunt qua jussa, sequamur:  
 Placemus ventos et Gnosia regna petamus. 115  
 Nec longo distant cursu; modo Jupiter adsit,  
 Tertia lux classem Cretæis sistet in oris.  
 Sic fatus meritos aris mactavit honores,  
 Taurum Neptuno, taurum tibi, pulcher Apollo,  
 Nigram Hiemi pecudem, Zephyris felicibus albam. 120  
 “Fama volat, pulsum regnis cecis paternis  
 Idomeneæ ducem, desertaque litora Cretæ;  
 Hoste vacare domos, sedesque adstare relictas.  
 Linquimus Ortygiæ portus, pelagoque volamus,  
 Bacchatamque jugis Naxon viridemque Donusam, 125  
 Olearon niveamque Paron sparsasque per æquor  
 Cycladas et crebris legimus freta concita terris.  
 Nauticus exoritur vario certamine clamor;  
 Hortantur socii, Cretam proavosque petamus.  
 Prosequitur surgens a puppi ventus euntes, 130  
 Et tandem antiquis Curetum allabimur oris.  
 Ergo avidus muros optatæ molior urbis,  
 Pergameamque voco, et lætam cognomine gentem  
 Hortor amare focos arcemque attollere tectis.  
 Jamque fere sicco subductæ litore puppes; 135  
 Connubiis arvisque novis operata juvenus;  
 Jura domosque dabam; subito quum tabida membris,  
 Corrupto cœli tractu, miserandaque venit  
 Arboribusque satisque lues et letifer annus.  
 Linquebant dulces animas, aut ægra trahebant 140  
 Corpora; tum steriles exurere Sirius agros;  
 Arebant herbæ, et victum seges ægra negabat.  
 Rursus ad oraculum Ortygiæ Phœbumque remenso  
 Hortatur pater ire mari, veniamque precari:  
 Quam fessis finem rebus ferat, unde laborum 145  
 Tentare auxilium jubeat, quo vertere cursus.  
 “Nox erat, et terris animalia somnus habebat:

Effigies sacræ divum Phrygiique penates,  
 Quos necum a Troja mediisque ex ignibus urbis  
 Extuleram, visi ante oculos adstare jacentis 150  
 In somnis, multo manifesti lumine, qua se  
 Plena per insertas fundebat luna fenestras;  
 Tum sic atlari et curas his demere dictis:  
 'Quod tibi delato Ortygiam dicturus Apollo est,  
 Hic canit, et tua nos en ultro ad limina mittit. 155  
 Nos te, Dardania incensa, tuæque arma secuti,  
 Nos tumidum sub te permensi classibus æquor,  
 Idem venturos tollemus in astra nepotes,  
 Imperiumque urbi dabimus. Tu monia magnis  
 Magna para, longumque fuge ne linque laborem. 160  
 Mutande sedes. Non hæc tibi litora suavit  
 Delius, aut Cretæ jussit considerare Apollo.  
 Est locus, Hesperiam Graii cognomine dicunt,  
 Terra antiqua, potens armis atque ubere glebæ;  
 Cœnotri coluere viri; nunc tanta minores 165  
 Italiam dixisse ducis de nomine gentem.  
 Hæ nobis propria sedes; hinc Dardanus ortus  
 Iasiusque pater, genus a quo principe nostrum.  
 Surge age, et hæc letus longievo dicta parenti  
 Haud dubitanda refer: Corythum terrasque requirat 170  
 Ausonias. Dicta negat tibi Jupiter arva.'  
 Talibus attonitus visis ac voce deorum,  
 Nec sopor illud erat; sed coram agnoscere vultus  
 Velatasque comas præsentiaque ora videbar,  
 Tum gelidus toto mandabat corpore sudor— 175  
 Corripio extratis corpus, tendoque supinas  
 Ad cælum cum voce manus, et munera libo  
 Intemperata feris. Perfecto latus honore  
 Anchicæ sacro certam, remque ordine pando.  
 Agnovit prolem ambliæ nam geminesque parentes, 180  
 Sequæ novo veterum decipitum errore locorum.  
 Tum memorat: 'Nate, Hæcæis exerente fatiis,  
 Sola mihi tales casus Cassandra cænebat.  
 Nunc repeto, hæc generi portendere debita nostro,  
 Et sæpe Hesperiam, sæpe Itala regna vocare. 185  
 Sed quis ad Hesperie venturos litora Teneros  
 Crederet? aut quem tum vates Cassandra moveret?

Cedamus Phœbo, et moniti meliora sequamur.'

Sic ait: et cuncti dicto paremus ovariantes.

Hanc quoque deserimus sedem, paucisque relictis 190

Vela damus, vastumque cava trabe currimus æquor.

"Postquam altum tenuere rates, nec jam amplius ullæ

Apparent terræ, cœlum undique et undique pontus,

Tum mihi cæruleus supra caput adstitit imber

Noctem hiememque ferens, et inhorruit unda tenebris. 195

Continuo venti volvunt mare, magnaue surgunt

Æquora; dispersi jactamur gurgite vasto.

Involvere diem nimbi, et nox humida cœlum

Abstulit; ingeminant abruptis nubibus ignes.

Excutimur cursu et cæcis erramus in undis. 200

Ipse diem noctemque negat discernere cœlo

Nec meminisse viæ media Palinurus in unda.

Tres adeo incertos cæca caligine soles

Erramus pelago, totidem sine sidere noctes.

Quarto terra die primum se attollere tandem 205

Visa, aperire procul montes, ac volvere fumum.

Vela cadunt; remis insurgimus; haud mora, nautæ

Adnixi torquent spumas et cærulea verrunt.

Servatum ex undis Strophadum me litora primum

Accipiunt. Strophades Graio stant nomine dictæ 210

Insulæ Ionio in magno, quas dira Celæno

Harpyiæque colunt aliæ, Phinciâ postquam

Clausâ domus, mensasque metu liquere priores.

Tristius haud illis monstrum, nec sævior ulla

Pestis et ira deum Stygiis sese extulit undis. 215

Virginei voluerum vultus, fœdissima ventris

Proluvies, uncæque manus, et pallida semper

Ora fame.

"Huc ubi delati portus intravimus, ecce

Læta boum passim campis armenta videmus 220

Caprigenumque pecus nullo custode per herbas.

Irruimus ferro, et divos ipsumque vocamus

In partem prædamque Jovem: Tum litore curvo

Exstruimusque toros dapibusque epulamur opimis.

At subitæ horrifico lapsu de montibus adsunt 225

Harpyiæ et magnis quatiant clangoribus alas,

Diripiuntque dapes contactuque omnia fœdant

Iminundo; tum vox tetrum dira inter odorem.  
 Rursum in secessu longo sub rupe cavata,  
 Arboribus clausi circum atque horrentibus umbris, 230  
 Instruimus incensas arisque reponimus ignem:  
 Rursum ex diverso caeli circisque latebris  
 Turba sonans prædam pedibus circumvolat uncis  
 Polluit ore dapes. Sociis tunc, arma capessant,  
 Edico, et dira bellum eum gente gerendum. 235  
 Haud secus ac jussi faciunt, tectosque per herbam  
 Disponunt enses et scuta latentia condunt.  
 Ergo ubi delapsæ sonitum per curva dedere  
 Litora, dat signum specula Misenus ab alta  
 Ære cavo. Invadunt socii, et nova prælia tentant, 240  
 Obscenæ pelagi ferro fodare volucres.  
 Sed neque vim plumis ullam nec vulnera tergo  
 Accipiunt, celerique fuga sub sidera lapsæ  
 Semiesam prædam et vestigia fœda relinquunt.  
 Una in præcelsa concedit rupe Celeno, 245  
 Infelix vates, rumpitque hanc pectore vocem:  
 'Bellum etiam pro eade bonum stratisque juvenis  
 Laomedontiadae, bellumne inferre paratis,  
 Et patrio Harpyias insontes pellere regno?  
 Accipite ergo animis atque hæc mea figite dicta: 250  
 Quæ Phœbo pater omnipotens, mihi Phœbus Apollo  
 Prædixit, volis Furiarum ego maxima pando.  
 Italiam cursu petitis; ventisque vocatis  
 Ibitis Italiam, portusque intrare licebit.  
 Sed non ante datam cingetis moribus urbem, 255  
 Quam vos dira fames nostræque injuria caedis  
 Ambesas subigat malis absumere mensas.'  
 "Dixit, et in silvam pennis ablata refugit.  
 At sociis subita gelidus formidine sanguis  
 Deriguit; cecidere animi, nec jam amplius armis, 260  
 Sed votis precibusque jubent exposcere pacem,  
 Sive deæ, seu sint diraobscœneque volucres.  
 Et pater Anchises passis de litore palmis  
 Numina magna vocat, meritosque indicit honores:  
 'Di, prohibete minas! di, talem avertite casum, 265  
 Et placidi servate pios!' Tum litore funem  
 Deripere excussosque jubet laxare rudentes.

Tendunt vela noti : ferimur spumantibus undis,  
 Qua cursum ventusque gubernatorque vocabat. 270  
 Jam medio apparet fluctu nemorosa Zacynthos  
 Dulichiumque Sameque et Neritos ardua saxis.  
 Effugimus scopulos Ithacæ, Laërtia regna,  
 Et terram altricem sævi exsecramur Ulixi.  
 Mox et Leucatæ nimbose cacumina montis  
 Et formidatus nautis aperitur Apollo. 275  
 Hunc petimus fessi, et parvæ succedimus urbi :  
 Ancora de prora jacitur, stant litore puppes.  
 “ Ergo insperata tandem tellure potiti  
 Lustramurque Jovi, votisque incendimus aras ;  
 Actiaque Iliacis celebramus litora ludis. 280  
 Exercent patrias oleo labente palæstras  
 Nudati socii : juvat evasisse tot urbes  
 Argolicas mediosque fugam tenuisse per hostes.  
 Interea magnum sol circumvolvitur annum,  
 Et glacialis hiems aquilonibus asperat undas ; 285  
 Ære cavo clipeum, magni gestamen Abantis,  
 Postibus adversis figo, et rem carmine signo :  
 ÆNEAS HEC DE DANAIS VICTORIBUS ARMA.  
 Linquere tum portus jubeo et considerare transtris.  
 Certatim socii feriunt mare et æquora verrunt. 290  
 Protenus aërias Phæacum abscondimus arces,  
 Litora que Epiri legimus, portuque subimus  
 Chaonio, et celsam Buthroti accedimus urbem.  
 “ Hic incredibilis rerum fama occupat aures,  
 Priamiden Helenum Graias regnare per urbes, 295  
 Conjugio Æacidæ Pyrrhi sceptrisque potitum,  
 Et patrio Andromachen iterum cecisisse marito.  
 Obstupui, miroque incensum pectus amore  
 Compellare virum et casus cognoscere tantos.  
 Progredior portu, classes et litora linquens ; 300  
 Sollemnes quum forte dapes et tristia dona  
 Ante urbem in luco falsi Simoëntis ad undam  
 Libabat cineri Andromache, manesque vocabat  
 Hectoreum ad tumulum, viridi quem cespite inanem  
 Et geminas, causam lacrimis, sacraverat aras. 305  
 Ut me conspexit venientem et Troia circum  
 Arma amens vidit, magnis exterrita monstribus

Deriguit visu in medio; calor ossa reliquit;  
 Labitur, et longo vix tandem tempore fatur:  
 'Verane te facies, verus mihi nuntius atters, 310  
 Nate dea? vivisne? aut si lux alma recessit,  
 Hector ubi est?' dixit, lacrimasque effudit, et omnem  
 Implevit clamore locum. Vix pauca furenti  
 Subjicio, et raris turbatus vocibus hisco:  
 'Vivo equidem, vitamque extrema per omnia duco. 315  
 Ne dubita: nam vera vides.  
 Heu! quis te casus dejectam conjuge tanto  
 Excipit? aut quæ digna satis fortuna revisit?  
 Hectoris Andromache Pyrrhin' convulsa servas?  
 Dejecit vultum, et demissa voce locuta est: 320  
 'O felix una aut alias Priamœa virgo,  
 Hostilem ad tumultum Troje sub mœnibus altis  
 Jussa mori, quæ sortitus non pertulit ullos,  
 Nec victoris heri tetigit cubile!  
 Nos, patria incensa, diversa per æquora vectæ, 325  
 Stirpis Achillææ fastus juvenemque superbam,  
 Servitio enixæ, tulimus: qui deinde, secutus  
 Ledaum Hermionen, Lacedæmoniosque hymenæos,  
 Me famulo famulamque Heleno transmisit habendam.  
 Ast illum, creptæ magno inflammatus amore 330  
 Conjugis, et sedesum Furiis agitated Orestes  
 Excipit incantum, patriasque obtruncat ad aras.  
 Morte Neoptolemi regnorum reddita cessit  
 Pars Heleno, qui Chæonios cognomine campos  
 Chæonianque omnem Trojano a Chæone dicit, 335  
 Pergamæque Iliacæque jugis hanc addidit arcem.  
 Sed tili qui cursum venti, quæ fata dedere?  
 Aut quisnam ignarum nostris deus appulit oris?  
 Quid puer Ascanius? Superatne? et vescitur aura  
 Quæ tili jam Troja? 340  
 Equa tamen puero est amissæ cura parentis?  
 Equid in antiquam virtutem animosque viriles  
 Et pater Æneas et avunculus excitat Hector?'  
 "Talia fundebat lacrimans, longosque ciebat  
 Incassum fletus; quum sese a mœnibus heros 345  
 Priamides multis Helenus comitantibus affert,  
 Agnoscitque suos, lectusque ad limina ducit,



Et multum laerimas verba inter singula fundit,  
 Procedo, et parvam Trojam simulataque magnis  
 Pergama et arentem Xanthi cognomine rivum 350

Agnoseo, Scææque amplector limina portæ.  
 Nec non et Teuceri socia simul urbe fruuntur:  
 Illos porticibus rex accipiebat in amplis;  
 Aulaï in medio libabant pocula Bacchi,  
 Impositis auro dapibus, paterasque tenebant. 355

“Jamque dies alterque dies processit, et auræ  
 Vela vocant, tumidoque inflatur carbasus austro.  
 His vatem aggredior dictis ac talia quæso:  
 ‘Trojugena, interpretes divum, qui numina Phœbi,  
 Qui tripodas, Clarii laurus, qui sidera sentis 360

Et voluerum linguas et præpetis omina pennæ,  
 Fare age—namque omnem cursum mihi prospera dixit  
 Religio, et cuncti suaserunt numine divi  
 Italiam petere et terras tentare repostas;  
 Sola novum dictuque nefas Harpyia Celæno 365

Prodigium canit, et tristes denuntiat iras  
 Obscœnamque famem—quæ prima pericula vito?  
 Quidque sequens tantos possim superare labores?’  
 Hic Helenus, cæsis primum de more juvenicis,  
 Exorat pacem divum, vittasque resolvit 370

Sacrati capitis, meque ad tua limina, Phœbe,  
 Ipse manu multo suspensum numine ducit;  
 Atque hæc deinde canit divino ex ore sacerdos:

‘Nate dea,—nam te majoribus ire per altum  
 Auspiciis manifesta fides; sic fata deum rex 375  
 Sortitur, volvitque vices; is vertitur ordo—  
 Pauca tibi e multis, quo tutior hospita lustres

Æquora et Ausonio possis considerare portu,  
 Expediam dictis; prohibent nam cetera Pareæ  
 Scire Helenum farique vetat Saturnia Juno. 380

Principio Italiam, quam tu jam rere propinquam,  
 Vicinosque, ignare, paras invadere portus,  
 Longa procul longis via dividit invia terris.  
 Ante et Trinaeria lentandus remus in unda,  
 Et salis Ausonii lustrandum navibus æquor 385

Infernique lacus Æææque insula Circæ,  
 Quam tuta possis urbem componere terræ.

Signa tibi dicam; tu condita mente teneto;  
 Quum tibi sollicito secreti ad fluminis undam  
 Litoreis ingens inventa sub ilicibus sus, 390  
 Tringita capitum fetus enixa, jacebit,  
 Alba, solo recubans, albi circum ubera nati:  
 Is locus urbis erit, requies ea certa laborum.  
 Nec tu mensarum morsus horresce futuros;  
 Fata viam invenient, aderitque vocatus Apollo. 395  
 Has autem terras Italique hanc litoris oram,  
 Proxima quæ nostri perfunditur æquoris aestu,  
 Effuge: cuncta malis habitantur moenia Graiis.  
 Illic et Narycii posuerunt moenia Locri,  
 Et Sallentinos obsedit milite campos 400  
 Lyctius Idomeneus; hic illa ducis Melibori  
 Parva Philoctetæ subnixæ Pætolia muro,  
 Quin, ubi transmissæ steterint trans æquora classes,  
 Et positis aris jam vota in litore solves, 405  
 Purpureo velare comas adopertus amictu,  
 Ne qua inter sanctos ignes in honore deorum  
 Hostilis facies occurrat et omnia turbet.  
 Hunc socii morem sacrorum, hunc ipse teneto;  
 Hæc casti mancant in religione nepotes.  
 Ast, ubi digressum Siculæ te admovertit oræ 410  
 Ventus, et angusti rarecent claustra Pelori,  
 Laeva tibi tellus et longo læva petantur  
 Æquora circuitu; dextrum fuge litus et undas.  
 Hæc loca vi quondam et vasta convulsa ruina 415  
 Tantum ævi longinqua valet mutare vetustas!  
 Dissiluisse ferunt, quum protinus utraque tellus  
 Una foret; venit medio vi pontus et undis  
 Hesperium Siculo latus abscidit, arvaque et urbes  
 Litore diductas angusto interluit aestu.  
 Dextrum Scylla latus, lævum implacata Charybdis 420  
 Obsidet, atque imo barathri ter gurgite vastos  
 Sorbet in abruptum fluctus, rursusque sub auras  
 Erigit alternos et sidera verberat unda.  
 At Scyllam circis colibet spelunca latebris,  
 Ora exsertantem et naves in saxa trahentem. 425  
 Præma hominis facies et pulchro pectore virgo  
 Pube tenus; postrema immmani corpore pistrinx,

Delphinum caudas utero commissa luporum.  
 Præstat Trinacrii metas lustrare Pachyni  
 Cessantem, longos et circumflectere cursus, 430  
 Quam semel informem vasto vidisse sub antro  
 Scyllam et cæruleis canibus resonantia saxa.  
 Præterea, si qua est Heleno prudentia, vati  
 Si qua fides, animum si veris implet Apollo,  
 Unum illud tibi, nate dea, proque omnibus unum 435  
 Prædicam et repetens iterumque iterumque monebo :  
 Junonis magnæ primum prece numen adora ;  
 Junoni cane vota libens dominamque potentem  
 Supplicibus supera donis : sic denique victor  
 Trinacria fines Italos mittere relicta. 440  
 Huc ubi delatus Cumæam accesseris urbem  
 Divinosque lacus et Avernæ sonantia silvis,  
 Insanam vatem aspicias ; quæ rupe sub ima  
 Fata canit, foliisque notas et nomina mandat.  
 Quæcumque in foliis descripsit carmina virgo, 445  
 Digerit in numerum atque antro seclusa relinquit.  
 Illa manent immota locis neque ab ordine cedunt.  
 Verum eadem, verso tenuis quum cardine ventus  
 Impulit et teneras turbavit janua frondes,  
 Nunquam deinde cavo volitantia prendere saxo, 450  
 Nec revocare situs, aut jungere carmina curat.  
 Inconsulti abeunt, sedemque odere Sibyllæ.  
 Hic tibi ne qua moræ fuerint dispendia tanti,—  
 Quamvis increpitent socii, et vi cursus in altum  
 Vela vocet, possisque sinus implere secundos,— 455  
 Quin adeas vatem, precibusque oracula poscas.  
 Ipsa canat, vocemque volens atque ora resolvat.  
 Illa tibi Italiæ populos, venturaque bella,  
 Et quo quemque modo fugiasque ferasque laborem,  
 Expediet, cursusque dabit venerata secundos. 460  
 Hæc sunt, quæ nostra liceat te voce moneri.  
 Vade age, et ingentem factis fer ad æthera Trojam.’  
 “ Quæ postquam vates sic ore effatus amico est,  
 Dona dehinc auro gravia sectoque elephanto  
 Imperat ad naves ferri, stipatque carinis 465  
 Ingens argentum Dodonæosque lebetas,  
 Loricam consertam hamis auroque trilicem,

- Et conum insignis galeae cristasque comantes,  
 Arma Neoptolemi. Sunt et sua dona parenti.  
 Addit eques, additque duces; 470  
 Remigium supplet; socios simul instruit armis.  
 " Interea classem velis aptare jubebat  
 Anchises, feret vento mora ne qua ferenti.  
 Quem Phœbi interpretes multo compellat honore:  
 'Conjugio, Anchisa, Veneris dignate superbo, 475  
 Cura demum, bis Pergamens crepte ruinis,  
 Ecce tibi Ausoniae tellus: hanc arripe velis.  
 Et tamen hanc pelago præterlatare necesse est:  
 Ausoniae pars illa procul, quam pandit Apollo,  
 Vade,' ait, 'o felix nati pietate! quid ultra 480  
 Provehor, et fando surgentes demoror austros?'  
 Nec minus Andromache, digressu iuresta supremo,  
 Fert picturatas auri subtemine vestes  
 Et Phrygiam Ascenio chlamydem, nec cedit honori,  
 Textilibusque onerat donis, ac talia fatur: 485  
 'Accipe et hæc, manuum tibi quæ monumenta mearum  
 Sint, puer, et longum Andromachæ testentur amorem,  
 Conjugis Hectoræ. Cape dona extrema tuorum,  
 O mihi sola mei super Astyanactis imago.  
 Sic oculos, sic ille manus, sic ora ferelat; 490  
 Et nunc æquali tecum pubescerent ævo.'  
 Hos ego digrediens lacrimis afflabar obortis:  
 'Vivite felices, quibus est fortuna peracta  
 Jam sua: nos alia ex aliis in fata vocamur.  
 Vobis parva quies: nullum maris æquor arandum, 495  
 Arva neque Ausoniae semper cedentia retro  
 Quarenda. Effugiem Xanthi Trogamque videtis,  
 Quam vos trae fecere manus, melioribus, opto,  
 Auspiciis, et quæ fuerit minus obvia Græcis.  
 Si quando Thybriam vicinaque Thybridis arva 500  
 Intraro, gentique meæ data moenia cernam,  
 Cognatas urbes olim populosque propinquos  
 Ipari, Hesperia, quibus idem Pardanus auctor  
 Atque idem casus, unam faciemus utramque  
 Trojam animis. Manat nostros hæc cura nepotes.' 505  
 " Provehimur pelago vicina Cermania juxta,  
 Unde iter Italiam cursusque brevissimus undis.

Sol ruit interea et montes umbrantur opaci :  
 Sternimur optatæ gremio telluris ad undam,  
 Sortiti remos, passimque in litore sicco 510  
 Corpora curamus ; fessos sopor irrigat artus.  
 Necdum orbem medium Nox horis acta subibat :  
 Haud segnis strato surgit Palinurus et omnes  
 Explorat ventos, atque auribus aëra captat ;  
 Sidera cuncta notat tacito labentia cœlo, 515  
 Arcturum pluviasque Hyadas geminosque Triones,  
 Armatumque auro circumspicit Oriona.  
 Postquam cuncta videt cœlo constare sereno,  
 Dat clarum e puppi signum : nos castra movemus  
 Tentamusque viam et velorum pandimus alas. 520  
 Jamque rubescebat stellis Aurora fugatis,  
 Quum procul obscuros colles humilemque videmus  
 Italiam. Italiam primus conclamat Achates,  
 Italiam læto socii clamore salutant.  
 Tum pater Anchises magnum cratera corona 525  
 Induit implevitque mero, divosque vocavit  
 Stans celsa in puppi :  
 ‘Di maris et terræ tempestatumque potentes,  
 Ferte viam vento facilem et spirate secundi.’  
 Crebrescunt optatæ auræ, portusque patescit 530  
 Jam propior, templumque apparet in arce Minervæ.  
 Vela legunt socii, et proras ad litora torquent.  
 Portus ab Euroo fluctu curvatus in arcum ;  
 Objectæ salsa spumant aspargine cautes :  
 Ipse latet ; gemino demittunt brachia muro 535  
 Turriti scopuli, refugitque ab litore templum.  
 Quatuor hic, primum omen, equos in gramine vidi  
 Tondentes campum late, candore nivali.  
 Et pater Anchises : ‘Bellum, o terra hospita, portas ;  
 Bello armantur equi ; bellum hæc armenta minantur. 540  
 Sed tamen idem olim curru succedere sueti  
 Quadrupedes, et frena iugo concordia ferre ;  
 Spes et pacis,’ ait. Tum numina sancta precamur  
 Palladis armisonæ, quæ prima accepit ovantes ;  
 Et capita ante aras Phrygio velamur amictu ; 545  
 Præceptisque Heleni, dederat quæ maxima, rite  
 Junoni Argivæ jussos adolemus honores.

"Haud mora: continuo perfectis ordine votis,  
 Cornua velatarum obvertimus antennarum,  
 Grajugenamque domos suspectaque linquimus arva. 550  
 Hinc sinus Herculei, si vera est fama, Tarenti  
 Cernitur. Attollit se diva Lacinia contra,  
 Caulonisque arces, et navifragum Seylacum.  
 Tum procul e fluctu Trinacria cernitur Ætna,  
 Et genitum ingentem pelagi pulsataque saxa 555  
 Audimus longe, fractasque ad litora voces:  
 Exsultantque vada, atque aestu miscentur arenæ.  
 Et pater Anchises: 'Nimirum hæc illa Charybdis;  
 Hos Helenus scopulos, hæc saxa horrenda canebat. 560  
 Eripite, o socii, pariterque insurgite remis.'  
 Haud minus ac jussi faciunt; primusque rudentem  
 Contorsit lavas proram Palinurus ad undas;  
 Lavam cuncta cohors remis ventisque petivit.  
 Tollimur in cælum curvato gurgite, et idem  
 Subducta ad manes imos desedimus unda. 565  
 Ter scopuli clamorem inter cava saxa dedere:  
 Ter spumam elisam et rorantia vidimus astra.  
 Interea fessos ventus cum sole reliquit,  
 Ignarique viæ Cycloppam allabimur oris.  
 "Portus ab accessu ventorum immotus, et ingens 570  
 Ipse; sed horribilis juxta tonat Ætna ruinis,  
 Interdumque atram prorumpit ad æthera nubem  
 Turbine fumantem piceo et candente favilla,  
 Attollitque globos flammarum, et sidera lambit:  
 Interdum scopulos avulsaque viscera montis 575  
 Erigit cructans, liquefactaque saxa sub auras  
 Cum gemitu glomerat, fundoque exæstuat imo.  
 Tama est, Enecladi semivivum fulmine corpus  
 Urgeri mole hac, ingentemque insuper Ætnam  
 Impositam ruptis flammam expirare caminis; 580  
 Et, fessum quoties mutet latus, intremere omnem  
 Murmure Trinacriam, et cælum subtexere fumo.  
 Noctem illam tecti silvis immania monstra  
 Perferimus, nec, quæ sonitum det causa, videmus.  
 Nam neque crant astrorum ignes, nec lucidus æthra 585  
 Siderea polus, obscuro sed nubila celo,  
 Et lunam in nimbo nox intempesta tenebat.

“Postera jamque dies primo surgebat Eoo,  
 Humentemque Aurora polo dimoverat umbram ;  
 Quum subito e silvis, macie confecta suprema, 590  
 Ignoti nova forma viri miserandaque cultu  
 Proccedit, supplexque manus ad litora tendit.  
 Respicimus. Dira illuvies immissaque barba,  
 Consertum tegumen spinis : at cetera Graius,  
 Et quondam patriis ad Trojam missus in armis. 595  
 Isque ubi Dardanios habitus et Troia vidit  
 Arma procul, paulum aspectu conterritus hæsit,  
 Continuitque gradum ; mox sese ad litora præceps  
 Cum fletu precibusque tulit : ‘ Per sidera testor,  
 Per superos atque hoc cœli spirabile lumen : 600  
 Tollite me, Teucris ; quascumque abducite terras ;  
 Hoc sat erit. Scio me Danais e classibus unum,  
 Et bello Iliacos fateor petiisse penates.  
 Pro quo, si sceleris tanta est injuria nostri,  
 Spargite me in fluctus vastoque immergite ponto. 605  
 Si pereo, hominum manibus periisse juvabit.’  
 Dixerat ; et genua amplexus genibusque volutans  
 Hærebat. Qui sit, fari, quo sanguine cretus,  
 Hortamur ; quæ deinde agitet fortuna, fateri.  
 Ipse pater dextram Anchises, haud multa moratus, 610  
 Dat juveni, atque animum præsentis pignore firmat.  
 Ille hæc, deposita tandem formidine, fatur :  
 “ ‘ Sum patria ex Ithaca, comes infelicis Ulixi,  
 Nomen Achemenides, Trojam genitore Adamasto  
 Paupere (mansissetque utinam fortuna !) profectus. 615  
 Hic me, dum trepidi crudelia limina linquant,  
 Immemores socii vasto Cyclopi in antro  
 Deseruere. Domus sanie dapibusque cruentis,  
 Intus opaca, ingens. Ipse arduus, altaque pulsat  
 Sidera, (Di, talem terris avertite pestem !) 620  
 Nec visu facilis, nec dictu affabilis ulli.  
 Visceribus miserorum et sanguine vescitur atro.  
 Vidi egomet, duo de numero quum corpora nostro  
 Prensâ manu magna medio resupinus in antro  
 Frangeret ad saxum, sanieque exspersa natarent 625  
 Limina ; vidi, atro quum membra fluentia tabo  
 Manderet, et tepidi tremarent sub dentibus artus.

- Haud impune quidem; nec talia passus Ulixes,  
 Oblitusve sui est Ithacus discrimine tanto.  
 Nam simul expletus dapibus vinoque sepultus  
 Cervicem inflexam posuit, jacuitque per antrum  
 Immensus, sanien eructans ac frustra eruento  
 Per somnum commixta mero, nos, magna precati  
 Numina sortitique vires, una undique circum  
 Fundimur, et telo lumen terebramus acuto  
 Ingens, quod torva solum sub fronte latet,  
 Argolici clipei aut Phœbeæ lampadis instar,  
 Et tandem lati sociorum ulciscimur umbras.  
 Sed fugite, o miseri, fugite, atque ab litore lunem  
 Rumpite.  
 Nam, qualis quantusque cavo Polyphemus in antro  
 Lanigeras claudit pecudes atque ubera pressat,  
 Centum alii curva hæc habitant ad litora vulgo  
 Infandi Cyclopes, et altis montibus errant.  
 Tertia jam Lunæ se cornua lumine complent,  
 Quum vitam in silvis inter deserta ferarum  
 Lustra domosque trahio, vastosque ab rupe Cyclopas  
 Prospicio, sonitumque pedum vocemque tremisco.  
 Victum infelicem, baccas lapidosaque corna,  
 Dant rami, et vulsis pascunt radicibus herbar.  
 Omnia collustrans, hanc primum ad litora classem  
 Conspexi venientem. Huic me, quæcumque fuisset,  
 Addixi: satis est gentem effugisse nefandam.  
 Vos animam hanc potius quocumque absumite leto.  
 " Vix ea fatus erat, summo quum monte videmus  
 Ipsum inter pecudes vasta se mole moventem  
 Pastorem Polyphemum, et litora nota petentem, —  
 Monstrum horrendum, informe, ingens, cui lumen ademptum.  
 Trunca manu pinus regit et vestigia firmat;  
 Lanigeræ comitantur oves; ea sola voluptas  
 Solamenque mali.  
 Postquam altos tetigit fluctus, et ad æquora venit,  
 Lemnis efflo si fluidum lavit inde cruorem,  
 Dentibus intrendens gemitu; graditurque per æquor  
 Jam medium, necdum fluctus latera ardua tinxit.  
 Nos procul inde fugam trepidi celerare, recepto  
 Supplice sic merito, tacitque incidere funem;



Verrimus et proui certantibus æquora remis.  
 Sensit, et ad sonitum vocis vestigia torsit.  
 Verum ubi nulla datur dextra affectare potestas, 670  
 Nec potis Ionios fluctus æquare sequendo,  
 Clamorem immensum tollit, quo pontus et omnes  
 Contremuere undæ, penitusque exterrita tellus  
 Italiæ, curvisque immugiit Ætna cavernis.  
 At genus e silvis Cyclopum et montibus altis 675  
 Excitum ruit ad portus et litora complent.  
 Cernimus adstantes nequidquam lumine torvo  
 Ætnæos fratres, cœlo capita alta ferentes,  
 Concilium horrendum: quales quum vertice celso  
 Aëriæ quercus aut coniferæ cyparissi 680  
 Constiterunt, silva alta Jovis lucusve Dianæ.  
 Præcipites metus acer agit quocumque rudentes  
 Executere, et ventis intendere vela secundis.  
 Contra jussa monent Heleni, Scyllam atque Charybdim  
 Inter, utramque viam leti discrimine parvo, 685  
 Ni teneant cursus; certum est dare lintea retro.  
 Ecce autem Boreas angusta ab sede Pelori  
 Missus adest. Vivo prætervehor ostia saxo  
 Pantagiæ Megarosque sinus Thapsumque jacentem.  
 Talia monstrabat relegens errata retrorsum 690  
 Litora Achemenides, comes infelicis Ulixi.  
 "Sicanio prætenta sinu jacet insula contra  
 Plemmyrium undosum; nomen dixere priores  
 Ortygiam. Alpheum fama est huc Elidis amnem  
 Occultas egisse vias subter mare, qui nunc 695  
 Ore, Arethusa, tuo Siculis confunditur undis.  
 Jussi numina magna loci veneramur; et inde  
 Exsupero præpingue solum stagnantis Helori.  
 Hinc altas cautes projectaque saxa Pachyni  
 Radimus, et fatis nunquam concessa moveri 700  
 Apparet Camarina procul campique Geloi  
 Immanisque Gela fluvii cognomine dicta.  
 Arduus inde Aeragas ostentat maxima longe  
 Mœnia, magnanimum quondam generator equorum.  
 Teque datis linquo ventis, palmosa Selinus, 705  
 Et vada dura lego saxis Lilybeïa cæcis.  
 Hinc Drepani me portus et illætabilis ora

Accipit. Hic, Pelagi tot tempestatibus actus,  
 Heu! genitorem, omnis curæ casusque levamen,  
 Amitto Anchisen: hic me, pater optime, fessum  
 Deseris, heu! tantis nequidquam erepte periculis. 710  
 Nec vates Helenus, quam multa horrenda moneret,  
 Hos mihi prædixit luctus, non dira Celeno.  
 Hic labor extremus, longarum hæc meta viarum.  
 Hinc me digressum vestris deus appulit oris." 715

Sic pater Æneas intentis omnibus unus  
 Fata remanabat divum, cursusque docebat.  
 Conticuit tandem, factoque hic fine quievit.

P. VIRGILII MARONIS

Æ N E I D O S

LIBER QUARTUS.

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At regina gravi jamdudum saucia cura  
Vulnus alit venis, et cæco carpitur igni.  
Multa viri virtus animo, multusque recursat  
Gentis honos; hærent infixi pectore vultus  
Verbaque, nec placidam membris dat cura quietem. 5  
Postera Phœbea lustrabat lampade terras  
Humentemque Aurora polo dimoverat umbram,  
Quum sic unanimam alloquitur male sana sororem:  
“Anna soror, quæ me suspensum insomnia terrent!  
Quis novus hic nostris successit sedibus hospes! 10  
Quem sese ore ferens! quam forti pectore et armis!  
Credo equidem, nec vana fides, genus esse deorum.  
Degeneres animos timor arguit. Heu, quibus ille  
Jactatus fatis! quæ bella exhausta canebat!  
Si mihi non animo fixum immotumque sederet, 15  
Ne cui me vincolo vellem sociare jugali,  
Postquam primus amor deceptam morte fefellit;  
Si non pertæsum thalami tædæque fuisset,  
Huic uni forsân potui succumbere culpæ.  
Anna, fatebor enim, miseri post fata Sychæi 20  
Conjugis, et sparsos fraterna cæde penates,  
Solut hic inflexit sensus animumque labantem  
Impulit: agnosco veteris vestigia flammæ.  
Sed mihi vel tellus optem prius ima dehiscat,  
Vel pater omnipotens adigat me fulmine ad umbras, 25  
Pallentes umbras Erebi noctemque profundam,  
Ante, Pudor, quam te violo, aut tua jura resolvo.

- Ille meos, primus qui me sibi junxit, amores  
 Abstulit; ille habeat secum servetque sepulcro."  
 Sic efflata sinum lacrimis implevit obortis. 30  
 Anna refert: "O huc magis dilecta sorori,  
 Solane perpetua narrens carpere juvenia?  
 Nec dulces nates, Veneris nec premia neris?  
 Id cinerem aut manes credis curare sepultos?  
 Ester, aegram nulli quondam flexere marito, 35  
 Non Libyæ, non ante Tyro; despectus Iarhis  
 Per totosque alii, quos Africa terra triumphis  
 Dives alit; placentone etiam pugnabis amor?  
 Nec venit in mentem, quorum consederis arvis?  
 Hinc Gætule urbes, genus insuperabile bello, 40  
 Et Numidæ infreni cingunt et inhospita Syrtis;  
 Hinc deserta siti regio, lateque furentes  
 Barcaii. Quid bella Tyro surgentia dicam  
 Germanique minas?  
 Dis equidem auspiciis reor et Junone secunda 45  
 Hanc cursum Iliacas vento tenui se carinas.  
 Quam tu urbem, soror, hanc comes, quæ surgere regna  
 Conjugio tali! Teuorum comitantibus armis  
 Punica se quantis attollet gloria rotas!  
 Tu modo pœcedas veniam, sacrisque pietatis 50  
 Indulge hospitio, causasque innocte moranti,  
 Dana pelago desavit hiems et aquosus Orion,  
 Quæ satius pœtates, dum non tractabile colum."  
 His dictis, inecas animam inflant, acit ante,  
 Spemque dedit dubiæ menti solvique pudorem. 55  
 Principio delabra adunt, pacemque per aras  
 Exquirunt; nec tant electas de nate fidentes  
 Lætæne Cere, Phœbique patrique Lyææ,  
 Juvant ante omnes, cui vincla jugalia curæ  
 Ite tenens dextra pateram pulcherrima Palo 60  
 Cadentis vacante noxia inter cornua fundit;  
 Ast ante ora domum pingues spatiat ad aras,  
 Ite omnesque dicendum, penduntque reclusis  
 Pectentibus illam, sperantia consulit exta.  
 Heu statum ignare mentes! quid vota furentem, 65  
 Quid de rubra juvant? Est mollis flamma medullas  
 Intereq, et tacitum vivit sub pectore vulnus.

Uritur infelix Dido totaque vagatur  
 Urbe furens, qualis coniecta cerva sagitta,  
 Quam procul incautam nemora inter Ceresia fixit 70  
 Pastor agens telis, liquitque volatile ferrum  
 Nescius: illa fuga silvas saltusque peragrat  
 Dictæos; hæret lateri letalis arundo.

Nunc media Ænean secum per mœnia ducit,  
 Sidoniasque ostentat opes urbemque paratam; 75  
 Incipit effari, mediaque in voce resistit:

Nunc eadem labente die convivia quærit,  
 Iliacosque iterum demens audire labores  
 Exposcit, pendetque iterum narrantis ab ore.

Post, ubi digressi, lumenque obscura vicissim 80

Luna premit, suadentque cadentia sidera somnos,  
 Sola domo mæret vacua, stratisque relictis  
 Incubat: illum absens absentem auditque videtque.

Aut gremio Ascanium, genitoris imagine capta,  
 Detinet, infandum si fallere possit amorem. 85

Non cœptæ assurgunt turres, non arma Juventus  
 Exercet, portusve aut propugnacula bello  
 Tuta parant: pendent opera interrupta minæque  
 Murorum ingentes æquataque machina cœlo.

Quam simul ac tali persensit peste teneri 90

Cara Jovis conjux, nec famam obstare furori,  
 Talibus aggreditur Venerem Saturnia dictis:

“Egregiam vero laudem et spolia ampla refertis

Tuque puerque tuus; magnum et memorabile numen,  
 Una dolo divum si femina victa duorum est. 95

Nec me adeo fallit, veritam te mœnia nostra,

Suspectas habuisse domos Carthaginis altæ.

Sed quis erit modus? aut quo nunc certamine tanto?

Quin potius pacem æternam pactosque hymenæos  
 Exercemus? habes, tota quod mente petisti: 100

Ardet amans Dido traxitque per ossa furorem.

Communem hunc ergo populum paribusque regamus

Auspiciis; liceat Phrygio servire marito,

Dotalisque tuæ Tyrios permittere dextræ.”

Olli—sensit enim simulata mente locutam, 105

Quo regnum Italiæ Libycas averteret oras—

Sic contra est ingressa Venus: “Quis talia demens

- Abnuat, aut tecum malit contendere bello?  
 Si modo, quod memoras, factum fortuna sequatur.  
 Sed fatis incerta feror, si Jupiter unam 110  
 Esse velit Tyriis urbem Trojaque profectis,  
 Miscerive probet populos, aut te lera jungi.  
 Tu conjux; tibi fas minimum tentare precando.  
 Perge; sequar." Tum sic excepit regia Juno:  
 "Mecum erit iste labor. Nunc qua ratione, quod instat, 115  
 Confieri possit, paucis, adverte, docebo.  
 Venatum Æneas unaque miserrima Dido  
 In nemus ire parant, ubi primos crastinus ortus  
 Extulerit Titan, radiisque retexerit orbem.  
 His ego migrantem conmixta grandine nimbum, 120  
 Dum trepidant aë, saltusque indagine cingunt,  
 Desuper infundam, et tonitru eolum omne ciebo.  
 Diffugient comites, et nocte tegentur opaca:  
 Speluncam Dido dux et Trojanus eandem  
 Devenient. Adero, et, tua si mihi certa voluntas, 125  
 Connubio jungam stabili propriamque dicabo.  
 Hic Hymeneus erit." Non adversata petenti  
 Annuit, atque dolis risit Cythera repertis.  
 Oceanum interea surgens Aurora reliquit.  
 It portis jubare exortio delecta juvenus: 130  
 Retia rara, plagas, lato venabula ferro,  
 Massylque riuunt equites, et odora canum vis.  
 Reginam thalamo cunctantem ad limina primi  
 Penorum expectant; ostroque insignis et auro  
 Stat sonipes, ac frena terox spanningia mandit. 135  
 Tandem procreditur magna stipante caterva,  
 Sidoniam pecto chlamydem circumdata limbo:  
 Cui pharetra ex auro, crines nodantur in aurum,  
 Aura purpuream subnectit fibula vestem:  
 Nec non et Parygi comites et latus Iulus 140  
 Incedunt. Ipse ante illos pulcherrimus omnes  
 Infert se socium Æneas, atque agmina jungit:  
 Qualis ubi hibericam Lyciam Nanthique fluenta  
 Deserit, ac Delum matrem ream invisit Apollo,  
 Instauratque chæros, nixtisque altaria circum 145  
 Cretæque Dædalæque frenos, et pectus Agathyrsi:  
 Ipse jugis Cynthi graditur, ne Illyque fluentem

Fronde premit crinem fingens atque implicat auro ;  
 Tela sonant humeris. Haud illo segnior ibat  
 Æneas ; tantum egregio decus emitet ore. 150  
 Postquam altos ventum in montes atque invia lustra,  
 Ecce feræ, saxi dejectæ vertice, capræ  
 Decurrere jugis ; alia de parte patentes  
 Transmittunt cursu campos atque agmina cervi  
 Pulverulenta fuga glomerant montesque relinquunt. 155  
 At puer Ascanius mediis in vallibus acri  
 Gaudet equo, jamque hos cursu, jam præterit illos,  
 Spumantemque dari pecora inter inertia votis  
 Optat aprum, aut fulvum descendere monte leonem.  
 Interea magno misceri murmure cœlum 160  
 Incipit : insequitur commixta grandine nimbus ;  
 Et Tyrii comites passim et Trojana juvenus  
 Dardaniusque nepos Veneris diversa per agros  
 Tecta metu petiere : ruunt de montibus amnes.  
 Speluncam Dido dux et Trojanus eandem 165  
 Deveniunt. Prima et Tellus et pronuba Juno  
 Dant signum : fulsere ignes et conscius æther  
 Connubiis, summoque ulularunt vertice Nymphæ.  
 Ille dies primus leti primusque malorum  
 Causa fuit ; neque enim specie famave movetur, 170  
 Nec jam furtivum Dido meditatur amorem :  
 Conjugium vocat ; hoc prætexit nomine culpam.  
 Extemplo Libyæ magnas it Fama per urbes,—  
 Fama, malum qua non aliud velocius ullum  
 Mobilitate viget viresque acquirit eundo ; 175  
 Parva metu primo, mox sese attollit in auras,  
 Ingrediturque solo, et caput inter nubila condit.  
 Illam Terra parens, ira irritata deorum,  
 Extremam, ut perhibent, Cœo Enceladoque sororem  
 Progenuit, pedibus celerem et pernicipibus alis ; 180  
 Monstrum horrendum, ingens, cui quot sunt corpore plumæ,  
 Tot vigiles oculi subter, mirabile dictu,  
 Tot linguæ, totidem ora sonant, tot subrigit aures.  
 Nocte volat cœli medio terræque per umbram  
 Stridens, nec dulci declinat lumina somno ; 185  
 Luce sedet custos aut summi culmine tecti,  
 Turribus aut altis, et magnas territat urbes,

- Tam ficti pravique tenax, quam nuntia veri.  
 Hæc tum multiplici populos sermone replebat  
 Gaudens, et pariter facta atque infecta canebat : 190  
 Venisse Ænean, Trojano a sanguine cictum,  
 Cui se pulchra viro dignetur jungere Dido ;  
 Nunc hiemem inter se luxu, quam longa, fovere  
 Regnorum immemores turpique cupidine captos.  
 Hæc passim dea fœda virum diffundit in ora, 195  
 Protinus ad regem cursus detorquet Iarban,  
 Incenditque animum dictis atque aggerat ira .  
 Ille Hammone satus, rapta Garamantide Nympha,  
 Tempia Jovi centum latis inmania regnis,  
 Centum aras posuit, vigilemque sacraverat ignem, 200  
 Execubias divum æternas, peculunque cruore  
 Pingue solum et variis florentia limina scitis,  
 Isque amens animi et rumore accensus amaro  
 Dicitur ante aras, media inter numina divum,  
 Multa Jovem manibus supplex orasse supinis : 205  
 " Jupiter omnipotens, cui nunc Maurusia pietis  
 Gens epulata toris Læneum libat honorem,  
 Aspiceis hæc ? an te, genitor, quum fulmina torques,  
 Nequidquam horremus ? cœcique in nubibus ignes  
 Terrificant animos et inania murmura miscent ? 210  
 Femina, quæ nostris errans in finibus urbem  
 Exiguam pretio posuit, cui litus arandum,  
 Cuique loci leges dedimus, convivia nostra  
 Repulit ac dominum Ænean in regna recepit.  
 Et nunc ille Paris cum semiviro comitatu, 215  
 Mæonia mentum mitra erinemque madentem  
 Subnixus, rapto potitur : nos munera templis  
 Quippe tuis ferimus, famamque fovemus inanem."  
 Talibus orantem dictis arasque tenentem  
 Audiit omnipotens, oculosque ad monia torsit 220  
 Regia et oblitos fame melioris amantes.  
 Tum sic Mercurium alloquitur ac talia mandat :  
 " Vade nge, nate, voca Zephyros et labere pennis,  
 Dardaniumque ducem, Tyria Carthagine qui nunc  
 Expectat, fatisque datas non respicit urbes, 225  
 Alloquere, et celeres deter mea dicta per auras.  
 Non illum nobis genetrix pulcherrima talem



Promisit, Graiumque ideo bis vindicat armis ;  
 Sed fore, qui gravidam imperiis belloque frementem  
 Italiam regeret, genus alto a sanguine Teuceri 230  
 Proderet, ac totum sub leges mitteret orbem.  
 Si nulla accendit tantarum gloria rerum,  
 Nec super ipse sua molitur laude laborem,  
 Ascanione pater Romanas invidet arces ?  
 Quid struit ? aut qua spe, inimica in gente, moratur ? 235  
 Nec prolem Ausoniam et Lavinia respicit arva ?  
 Naviget : hæc summa est ; hic nostri nuntius esto.”  
 Dixerat. Ille patris magni parere parabat  
 Imperio : et primum pedibus talaria neetit  
 Aurea, quæ sublimem alis sive æquora supra 240  
 Seu terram rapido pariter cum flamine portant.  
 Tum virgam capit ; hæc animas ille evocat Orco  
 Pallentes, alias sub Tartara tristia mittit ;  
 Dat somnos adimitque, et lumina morte resignat :  
 Illa fretus agit ventos, et turbida tranat 245  
 Nubila. Jamque volans apicem et latera ardua cernit  
 Atlantis duri, cælum qui vertice fulcit,—  
 Atlantis, cinctum assidue cui nubibus atris  
 Pini ferum caput et vento pulsatur et imbri ;  
 Nix humeros infusa tegit : tum flumina mento 250  
 Præcipitant senis, et glacie riget horrida barba.  
 Hic primum paribus nitens Cyllenius alis  
 Constitit ; hinc toto præceps se corpore ad undas  
 Misit, avi similis, quæ circum litora, circum  
 Piscosos scopulos humilis volat æquora juxta. 255  
 [Haud aliter terras inter cælumque volabat,  
 Litus arenosum ac Libyæ ventosque secabat  
 Materno veniens ab avo Cyllenia proles.]  
 Ut primum alatis tetigit magalia plantis,  
 Ænean fundantem arces ac tecta novantem 260  
 Conspicit. Atque illi stellatus iaspide sulva  
 Ens erat, Tyrioque ardebat murice læna  
 Demissa ex humeris, dives quæ munera Dido  
 Fecerat, et tenui telas discreverat auro.  
 Continuo invadit : “ Tu nunc Carthaginis altæ 265  
 Fundamenta locas, pulchramque uxorius urbem  
 Exstruis ? heu regni rerumque oblite tuarum !

Ipse deum tibi me claro demittit Olympo  
 Regnator, eorum et terras qui numine torquet ;  
 Ipse hanc terre iubet celeres mandata per auras ;  
 Quid struis ? aut qua spe Libycis teris otia terris ?  
 Si te nulla movet tantarum gloria rerum,  
 Nec super ipse tui moliris laude laborem,  
 Ascanium surgentem, et spes heredis Iuli  
 Respice: cui regnum Italiae Romanaque tellus  
 Delentur. Tali Cyllenius ore locutus  
 Mortales visus medio sermone reliquit,  
 Et procul in tenebris ex oculis evanuit auram.

270

275

At vero, Eleas aspectu obmutuit amens,  
 Arrictaque horrore comae, et vox faucibus haesit.  
 Ardet abire fuga, dulcesque relinquere terras,  
 Attonitus tanto monitu imperioque deorum.  
 Hoc, quid agat ? quo nunc reginam ambire furem  
 Audeat afflatu ? quae prima exordia sumat ?  
 Atque animum nunc huc celerem, nunc dividit illuc,  
 In partesque rapit varias, perque omnia versat  
 Haec alternanti potior sententia visa est :  
 Mnesthea Sergestumque vocat, fortemque Serestum,  
 Classem aptent taciti, sociosque ad litora cogant,  
 Arma parent, et, quae rebus sit causa, novandis,  
 Dissimulent : sese interea, quando optima Dido  
 Nesciat, et tantos rumpi non speret amores,  
 Tentaturum aditus, et quae mollissima tandi  
 Tempora, quis rebus dexter modus. Ocius omnes  
 Imperio lecti parent, ne jussa faceant.

280

285

290

295

At regina dolos (quis fallere possit amantem ?)  
 Prae cunctis, motusque exceptis prima futuras,  
 Omnia tuti timens. Eadem inopia Fama furenti  
 Detulit armati classem, cursumque parari  
 Saevit inops animi, tota anque incensa per urbem  
 Bacchatur, quodis eam motis excita sacris  
 Thyias, ubi auditio stimulant tritærica Baccho  
 Orgia, nocturnusque vocat clamore Cithæron.  
 Tandem his Aeneam compellat vocibus ultro :

300

305

" Dissimulare etiam sperasti, perfide, tantum  
 Posse velas, tacitusque mea decedere terra ?  
 Nec te noster amor, nec te data dextera quondam,

**Nec** moritura tenet crudeli funere Dido ?  
**Quin** etiam hiberno moliris sidere classem,  
**Et** mediis properas aquilonibus ire per altum, 319  
**Crudelis ?** Quid ? si non arva aliena domosque  
**Ignotas** peteres, et Troja antiqua maneret,  
**Troja** per undosum peteretur classibus æquor ?  
**Mene** fugis ? Per ego has lacrimas dextramque tuam te,—  
**Quando** aliud mihi jam miseræ nihil ipsa reliqui,— 315  
**Per** connubia nostra, per inceptos hymenæos,  
**Si** bene quid de te merui, fuit aut tibi quidquam  
**Dulce** meum, miserere domus labentis. et istam,  
**Oro**, si quis adhuc precibus locus, exue mentem.  
**Te** propter Libycæ gentes Nomadumque tyranni 320  
**Odere**, infensi Tyrii ; te propter eundem  
**Exstinctus** pudor, et, qua sola sidera adibam,  
**Fama** prior. Cui me moribundam deseris, hospes ?  
**Hoc** solum nomen quoniam de conjuge restat.  
**Quid** moror ? an mea Pygmalion dum mœnia frater 325  
**Destruat**, aut captam ducat Gætulus Iarbas ?  
**Saltem** si qua mihi de te suscepta fuisset  
**Ante** fugam suboles, si quis mihi parvulus aula  
**Luderet** Æneas, qui te tamen ore referret,  
**Non** equidem omnino capta ac deserta viderer.” 330  
**Dixerat.** Ille Jovis monitis immota tenebat  
**Lumina**, et obnixus curam sub corde premebat.  
**Tandem** pauca refert : “ Ego te, quæ plurima fando  
**Enumerare** vales, nunquam, Regina, negabo  
**Promeritam** ; nec me meminisse pigebit Elissæ, 335  
**Dum** memor ipse mei, dum spiritus hos regit artus.  
**Pro** re pauca loquar. Neque ego hanc abscondere furto  
**Speravi**, ne finge, fugam ; nec conjugis unquam  
**Prætendi** tædas, aut hæc in fœdera veni.  
**Me** si fata meis paterentur ducere vitam 340  
**Auspiciis**, et sponte mea componere curas,  
**Urbem** Trojanam primum dulcesque meorum  
**Reliquias** colerem, Priami tecta alta manerent,  
**Et** recidiva manu posuisssem Pergama victis.  
**Sed** nunc Italiam magnam Gryneus Apollo, 345  
**Italiam** Lyciæ jussere capessere sortes.  
**Hic** amor, hæc patria est. Si te Carthaginis arces,

Phœnissam, Libycæque aspectus detinet urbis,  
 Quæ tandem, Ausonia Teucros considerare terra,  
 Invidia est? Et nos fas exera querere regna. 350  
 Me patris Anchisæ, quoties lumentibus undis  
 Nox operit terras, quoties astra ignea surgunt,  
 Admonet in somnis et turbida terret imago;  
 Me puer Ascanius capitisque injuria cari,  
 Quem regno Hesperia fraude et fatalibus arvis. 355  
 Nunc etiam interpres divum, Jove missus ab ipso,  
 (Festor utrumque caput) celeres mandata per auras  
 Detulit ipse deum manifesto in lumine vidi  
 Intransent muros, vocemque his auribus hausi.  
 Desine neque tuis incendere teque querelis; 360  
 Italiam non sponte sequor."

Talia dicentem jamdudum aversa tuetur.  
 Huc illuc volvens oculos, totumque pererrat  
 Luminibus tacitis, et sic accensa profatur:  
 'Nec tibi diva parens, generis nec Dardanus auctor, 365  
 Perfide; sed duris genuit te cautibus horrens  
 Caucasus, Hyrcanæque admorunt ubera tigres.  
 Nam quid dissimulo? aut quæ me ad majora reservo?  
 Num fletu ingenuit nostro? num lumina flexit?  
 Num lacrimas victus de lit, aut miseratus amantem est? 370  
 Quæ quibus anteferam? Jam jam nec maxima Junc,  
 Nec Saturnius hæc oculis pater aspicit æquis.  
 Nusquam tuta fides. Ejectum litore, egentem  
 Excepi, et regni demens in parte locavi;  
 Amissam classem, socios a morte reduxi. 375  
 Heu furis incensa feror! Nunc augur Apollo,  
 Nunc Lychie sortes, nunc et Jove missus ab ipso  
 Interpres divum fert horrida jussa per auras.  
 Scilicet is superis labor est! cæcæ cura quietos  
 Sollicitat! Neque te teneo, neque dicta refello. 380  
 I, sequere Italiam ventis! pete regna per undas!  
 Spero e quidem me his, si quid pia numina possunt,  
 Supplicia hausurum scopulis, et nomine Dido  
 Sæpe vocaturum. Sequar atris ignibus absens.  
 Et, quum frigida mors anima seduxerit artus, 385  
 Omnibus umbra locis adero. Dabis, improbe, penas,  
 Audiam, et hæc manes veniet mihi fama sub imos."

His medium dictis sermonem abrumpit, et auras  
 Ægra fugit, seque ex oculis avertit et aufert,  
 Linquens multa metu cunctantem et multa parantem 390  
 Dicere. Suscipiunt famulæ, collapsaque membra  
 Marmoreo referunt thalamo stratisque reponunt.

At pius Æneas, quamquam lenire dolentem  
 Solando cupit et dictis avertere curas,  
 Multa gemens magnoque animum labefactus amore, 395  
 Jussa tamen divum exsequitur classemque revisit.  
 Tum vero Teucri incumbunt et litore celsas  
 Deducunt toto naves. Natat uncta carina;  
 Frondentesque ferunt remos et robora silvis  
 Infabricata fugæ studio. 400

Migrantes cernas totaque ex urbe ruentes;  
 Ac velut ingentem formicæ farris aceryum  
 Quam populant, hiemis memores, tectoque reponunt;  
 It nigrum campis agmen, prædamque per herbas  
 Convectant calle angusto; pars grandia trudunt 405  
 Obnixæ frumenta humeris; pars agniina cogunt,  
 Castigantque moras; opere omnis semita fervet.  
 Quis tibi tunc, Dido, cernenti talia sensus!  
 Quosve dabas gemitus, quum litora fervere late  
 Prospiceres arce ex summa, totumque videres 410  
 Misceri ante oculos tantis clamoribus æquor!  
 Improbe amor, quid non mortalia pectora cogis!  
 Ire iterum in lacrimas, iterum tentare precando  
 Cogitur, et supplex animos submittere amanti,  
 Ne quid inexpertum frustra moritura relinquat. 415

“Anna, vides toto properari litore: circum  
 Undique convenere; vocat jam carbasus auras,  
 Puppibus et læti nautæ imposuere coronas.  
 Hunc ego si potui tantum sperare dolorem,  
 Et perferre, soror, potero. Misere hoc tamen unum 420  
 Exsequere, Anna, mihi; solam nam perfidus ille  
 Te colere, arcanos etiam tibi credere sensus;  
 Sola viri molles aditus et tempora noras.  
 I, soror, atque hostem supplex affare superbum:  
 Non ego cum Danais Trojanam excindere gentem 425  
 Aulide juravi, classemve ad Pergama misi,  
 Nec patris Anchisæ cinerem manesve revelli

Cur mea dicta negat duras demittere in aures?  
 Quo ruit? extremum hoc misere det munus amanti,  
 Expectet facilemque fugam ventosque ferentes. 430  
 Non jam conjugium antiquum, quod prodidit, oro,  
 Nec pulchro ut Latia careat, regnumque relinquat:  
 Tempus inane peto, requiem spatiumque furori.  
 Dum mea me victam doceat fortuna dolere.  
 Extremam hanc oro veniam,— miserere sororis— 435  
 Quam mihi quum dederis, emulatum morte remittam."

Talibus orabat, talesque miserrima fletus  
 Fertque refertque soror. Sed nullis ille movetur  
 Fletibus, aut voces ulla tractabilis audit;  
 Fata obstant, placidasque viri deus obstruit aures 440  
 Ac velut annoso validam quum robore quereum  
 Alpini boreæ nunc hinc nunc flatibus illinc  
 Eruere inter se certant; ite stridor, et alte  
 Consternunt terram concusso stipite frondes;  
 Ipsa hæret scopulis, et, quantum vertice ad auras 445  
 Ætherias, tantum radice in Tartara tendit:  
 Haud secus assiduus hinc atque hinc vocibus heros  
 Tunditur, et magno persentit pectore curas:  
 Mens immota manet; lacrimæ volvuntur inanes.

Tum vero infelix fati exterrita Dido 450  
 Mortem orat; tædet cœli convexa tueri.  
 Quo magis inceptum peragat, lucemque relinquat.  
 Vidit, turieremis quum dona imponeret aris—  
 Horrendum dictu—latices nigrescere sacros,  
 Fusaque in obscenum se vertere vina cruorem. 455  
 Hoc visum nulli, non ipsi ellata sorori.  
 Præterea fuit in tectis de marmore templum  
 Conjugis antiqui, miro quod honore colebat,  
 Velleribus niveis et testa fronde revinctum;  
 Hinc exaudiri voces et verba vocantis 460  
 Visa viri, nox quum terras obscura teneret,  
 Solaque culminibus feraci carmine bubo  
 Sæpe queri et longas in fletum ducere voces.  
 Multaque præterea vatum prædicta piorum  
 Terribili monitu horrificant. Agit ipse furem 465  
 In somnis ferus Æneas; semperque relinqui  
 Sola sibi, semper longam incoinitata videtur

Ire viam et Tyrios deserta quærere terra:  
 Eumenidum veluti demens videt agmina Pentheus  
 Et solem geminum et duplices se ostendere Thebas; 470  
 Aut Agamemnonius scenis agitatus Orestes  
 Armatam facibus matrem et serpentibus atris  
 Quum fugit, ultricesque sedent in limine Diræ.

Ergo ubi concepit Furias evicta dolore  
 Decrevitque mori, tempus secum ipsa modumque 475  
 Exigit, et mæstam dictis aggressa sororem  
 Consilium vultu tegit, ac spem fronte serenat:  
 "Inveni, germana, viam—gratare sorori—  
 Quæ mihi reddat eum, vel eo me solvat amantem.  
 Oceani finem juxta solemque cadentem 480  
 Ultimus Æthiopum locus est, ubi maximus Atlas  
 Axem humero torquet stellis ardentibus aptum:  
 Hinc mihi Massylæ gentis monstrata sacerdos,  
 Hesperidum templi custos, epulasque draconi  
 Quæ dabat, et sacros servabat in arbore ramos, 485  
 Spargens humida mella soporiferumque papaver.  
 Hæc se carminibus promittit solvere mentes,  
 Quas velit, ast aliis duras immittere curas;  
 Sistere aquam fluvii, et vertere sidera retro;  
 Nocturnosque ciet manes; mugire videbis 490  
 Sub pedibus terram, et descendere montibus ornos.  
 Testor, cara, deos et te, germana, tuumque  
 Dulce caput, magicas invitam accingier artes.  
 Tu secreta pyram tecto interiore sub auras  
 Erige, et arma viri, thalamo quæ fixa reliquit 495  
 Impius, exuviasque omnes lectumque jugalem,  
 Quo perii, superimponas. Abolere nefandi  
 Cuncta viri monumenta juvat, monstratque sacerdos."  
 Hæc effata silet; pallor simul occupat ora.  
 Non tamen Anna novis prætexere funera sacris 500  
 Germanam credit, nec tantos mente furores  
 Concepit, aut graviora timet, quam morte Sychæi.  
 Ergo jussa parat.

At regina, pyra penetrali in sede sub auras  
 Erecta ingenti tædis atque ilice secta, 505  
 Intenditque locum sertis et fronde coronat  
 Funerea; super exuvias ensemque relictum

Effigiemque toro locat, haud ignara futuri.  
 Stant arae circum, et crines ellusa sacerdos  
 Ter centum tonat ore deos, Erebumque Chaosque 510  
 Tergeminamque Hecaten, tria virginis ora Dianae.  
 Spargerat et latices simulatos fontis Averni,  
 Falcibus et messie ad lunam quaruntur aheni  
 Pubentes herbae, nigri cum lacte veneni;  
 Queritur et nascentis equi de fronte revulsus 515  
 Et matri praeceptus amor.  
 Ipsa moela manibusque piis altaria juxta,  
 Unum exuta pedem vinclis, in veste recincta,  
 Testatur moritura deos, et conscia fati  
 Sidera; tum, si quod non aequo federe amantes 520  
 Cum numen habet iustumque memorque, precatur.  
 Nox erat, et placidum carpebant fessa soporem  
 Corpora per terras, silvaeque et saeva quierant  
 Aequora, quum medio volvuntur sidera lapsu,  
 Quum tacet omnis ager, Pecudes pictaeque volucres, 525  
 Quaeque laevis late liquidos, quaeque aspera dumis  
 Rura tenent, somno positae sub nocte silenti,  
 Leuabant curas, et corda oblita laborum.  
 At non infelix animi Phenissa, neque unquam  
 Solvitur in somnos, oculisque aut pectore noctem 530  
 Accipit; ingemunt curae, rursusque resurgens  
 Saevit amor, magneque irarum fluctuat aestu.  
 Sic adeo insistit, secumque ita corde volutat:  
 "En, quid ago? rursusne procos irrita priores  
 Experiar? Nomadumque petam connubia supplex, 535  
 Quos ego sim toties jam dedignata maritos?  
 Hiacas igitur classes atque ultima Tenebrum  
 Iussa sequar? quidne auxilio juvat ante levatos,  
 Aut bene quid memores veteris stat gratia facti?  
 Quis me autem, fac velle, sinet? ratibusve superbis 540  
 Invisam accipiet? nescis, heu perdita! necdum  
 Laomedontae sentis perjuria gentis?  
 Quid tum? sola fuga nautas comitabor ovantes?  
 An Tyris omnique manu stipata meorum  
 Inferar? et, quos Sidonia vix urbe revelli, 545  
 Rursus agam pelago, et ventis dare vela jubebo?  
 Quid morere, ut merita es, ferroque averte dolorem.



Tu lacrimis evicta meis, tu prima furem  
 His, germana, malis oneras atque objicis hosti.  
 Non licuit thalami expertem sine crimine vitam  
 Degere, more feræ, tales nec tangere curas!  
 Non servata fides, cineri promissa Sychæo!"  
 Tantos illa suo rumpebat pectore questus.

Æneas celsa in puppi, jam certus eundi,  
 Carpebat somnos, rebus jam rite paratis.

Huic se forma dei vultu redeuntis codem  
 Obtulit in somnis, rursusque ita visa monere est,  
 Omnia Mercurio similis, vocemque coloremque  
 Et crines flavos et membra decora juvena:

"Nate dea, potes hoc sub casu ducere somnos?"

Nec, quæ te circum stent deinde pericula, cernis?

Demens! nec zephyros audis spirare secundos?

Illa dolos dirumque nefas in pectore versat,

Certa mori, varioque irarum fluctuat æstu.

Non fugis hinc præceps, dum præcipitare potestas?

Jam mare turbare trabibus sævasque videbis

Colluere facies, jam fervere litora flammis,

Si te his attigerit terris Aurora morantem.

Eia age, rumpe moras. Varium et mutabile semper

Femina." Sic fatus nocti se immiscuit atræ.

Tum vero Æneas subitis exterritus umbris

Corripit e somno corpus sociosque fatigat:

"Præcípites vigilate, viri, et considite transtris;

Solvite vela citi. Deus, æthere missus ab alto,

Festinare fugam tortosque incidere funes

Ece iterum stimulat. Sequimur te, sancte deorum,

Quisquis es, imperioque iterum paremus ovantes.

Adsis o placidusque juves, et sidera cælo

Dextra feras." Dixit; vaginaque eripit ensem

Fulmineum, strictoque ferit retinacula ferro.

Idem omnis simul ardor habet; rapiuntque ruuntque:

Litora deseruere; latet sub classibus æquor;

Annixi torquent spumas et cærulea verrunt.

Et jam prima novo spargebat lumine terras

Tithoni croceum linquens Aurora cubile.

Regina e speculis ut primum albescere lucem

Vidit, et æquatis classem procedere velis,

Litoraque et vacuos sensit sine remige portus,  
 Terque quaterque manu pectus percussa decorum  
 Flaventesque abscissa comas, " Pro Jupiter! ibit 590  
 Hic," ait, " et nostris illuserit advena regnis?  
 Non arma expedient, totaque ex urbe sequentur,  
 Diripientque rates alii navalibus? Ite,  
 Ferte citi flammis, date vela, impellite remos  
 Quid loquor? aut ubi sum? Quae mentem insania mutat? 595  
 Infelix Dido! nunc te facta impia tangunt?  
 Tum decuit, quum sceptrum dabas. En dextra fidesque,  
 Quem secum patrios aiunt portare penates!  
 Quem subisse numeris confectum aetate parentem!  
 Non potui abreptum divellere corpus et undis 600  
 Spargere? non socios, non ipsum absumere ferro  
 Aescaniam, patriisque epulandum ponere mensis?  
 Verum anceps pugnae fuerat fortuna. Fuisset:  
 Quem metui meritura? Facies in castra talissem,  
 Implessemque foros flammis, natumque patrumque 605  
 Cum genere extinxem, meimet super ipsa dedissem.  
 Sol, qui terrarum flammis opera omnia lustras,  
 Tuque harum interpres curarum et conscia Juno,  
 Nocturnisque Hecate triviis ululata per urbes,  
 Et Dirae ultrices, et di morientis Elissae, 610  
 Accipite haec, meritumque malis advertite numen,  
 Et nostras audite preces. Si tangere portus  
 Infandum caput ac terris adhaere necesse est,  
 Et sic fata Iovis pascunt, hic terminus leti:  
 At bello audaci populi vexatus et armis, 615  
 Finibus extorris, complexu avulsus Iuli,  
 Auxilium impleret, violatque indilicta suorum  
 Funera; nec, quum se sub leges pacis iniquae  
 Tradiderit, regno aut optata luce fruatur,  
 Sed cadat ante diem inediaque inflammatum arena 620  
 Haec precor; hanc vocem extremam cum sanguine fundo.  
 Tum vos, o Tyrii, stirpem et genus omne futurum  
 Exerceite odii, cinerumque haec mittite nostro  
 Munera. Nullus amicus populis, nec fœdera sunt.  
 Exoriare aliquis nostris ex ossibus ultor, 625  
 Qui face Dardaniis fœneque coquare colonos,  
 Numen olim, quocumque dabant se tempore vires.

Litora litoribus contraria, fluctibus undas  
 Imprecor, arma armis; pugnent ipsique nepotesque."  
 Hæc ait, et partes animum versabat in omnes, 630  
 Invisam quærens quam primum abrumperè lucem.  
 Tum breviter Barcen nutricem affata Sychæi,  
 Namque suam patria antiqua cinis ater habebat:  
 "Annam cara mihi nutrix huc siste sororem;  
 Dic, corpus properet fluviali spargere lympha, 635  
 Et pecudes secum et monstrata piacula ducat:  
 Sic veniat; tuque ipsa pia tege tempora vitta.  
 Sacra Jovi Stygio, quæ rite incepta paravi,  
 Perficere est animus, finemque imponere curis,  
 Dardaniique rogam capitis permittere flammæ." 640  
 Sic ait. Illa gradum studio celerabat anili.  
 At trepida et cœptis immanibus efferat Dido,  
 Sanguineam volvens aciem, maculisque tremantes  
 Interfusa genas, et pallida morte futura, 645  
 Interiora domus irrumpit limina, et altos  
 Conscendit furibunda rogos, enseque recludit  
 Dardanium, non hos quæsitum munus in usus.  
 Hic postquam Iliacas vestes notumque cubile  
 Conspexit, paulum lacrimis et mente morata,  
 Incubuitque toro, dixitque novissima verba: 650  
 "Dulces exuviæ, dum fata deusque sinebat,  
 Accipite hanc animam, meque his exsolve curis.  
 Vixi, et, quem dederat cursum fortuna, peregi;  
 Et nunc magna mei sub terras ibit imago.  
 Urbem præclaram statui, mea mœnia vidi; 655  
 Ulta virum, pœnas inimico a fratre recepi:  
 Felix, heu nimium felix, si litora tantum  
 Nunquam Dardaniæ tetigissent nostra carinæ!"  
 Dixit: et os impressa toro, "Moriemur inultæ!  
 Sed moriamur!" ait. "Sic, sic juvat ire sub umbras. 660  
 Hauriat hunc oculis ignem crudelis ab alto  
 Dardanus, et nostræ secum ferat omina mortis."  
 Dixerat: atque illam media inter talia ferro  
 Collapsam aspiciunt comites, enseque cruore  
 Spumantem sparsasque manus. It clamor ad alta 665  
 Atria; concussam bacchatur fama per urbem,  
 Lamentis gemituque et femineo ululatu

- Tecta fremunt, resonat magnis plangoribus aether:  
 Non aliter quam cum missis ruat hostilis omnis  
 Carthago, aut antiqua Tyros: flammæque furantes 670  
 Culmina perque hominum volvantur perque deorum.  
 Audit exanimis, trepidoque exterrita cursu,  
 Unguibus ora soror foedans et pectora sanguis.  
 Per medios ruit, ac morientem nomine clamat:  
 "Hoc illud, germana, fuit? me fraude petebas? 675  
 Hoc regis iste mihi, hoc ignes araque parabant?  
 Quid primum deserta querar? comitumque sororem  
 Sprexisti moriens? Eadem me ad fata vocasses:  
 Idem ambas ferro dolor, atque eadem hora tulisset.  
 His etiam struxi manibus, patriosque vocavi 680  
 Voce deos, sic te ut posita crudelis abessem?  
 Exstincti me teque, soror, populumque patresque  
 Sacerdos urbemque tuam. Date, vulnera lymphis  
 Abluam, et, extremus si quis super halitus errat,  
 Ore legam." Sic fata gradus evaserat altos, 685  
 Seminanimenque sinu germanam amplexa fovebat  
 Cum gemitu, atque atros siccatat veste cruores.  
 Illa, graves oculos comata attollere, rursus  
 Defient; infixum stridit sub pectore vulnus.  
 Ter sese attollens cubitoque amixa levavit:  
 Ter revoluta toro est, oculisque errantibus alto 690  
 Quasi sivit coelo lucem, ingenuitque reperta.  
 Tum Juno enaripiens, longum nascenta dolorem  
 Difficlesque clatu, Irim denasit Olympo,  
 Que luctantem animam nexosque resolveret artus. 695  
 Nunc, quia nec fato merita nec morte peribat,  
 Sol misera ante diem subitoque recensata furore,  
 Nonnum illi flavum Proserpina vertice crinem  
 Abstulerat, Stygiisque caput damnaverat Orco.  
 Ergo Iris croceis per colum rosida pennis, 700  
 Mille trahens varios a diverso sole colores,  
 Devolat, et supra caput adstitit: "Hunc ego Diti  
 Sacrum jussa fore, teque isto corpore solvo."  
 Sic ait, et dextra crinem recat: omnis, et una  
 Dilapsus calor, atque in ventos vita recessit. 705

P. VIRGILII MARONIS

# ÆNEIDOS

LIBER QUINTUS.

INTEREA medium Æneas jam classe tenebat  
Certus iter, fluctusque atros aquilone secabat,  
Mœnia respiciens, quæ jam infelicis Elissæ  
Collucent flammis. Quæ tantum accenderit ignem,  
Causa latet; duri magno sed amore dolores 5  
Polluto, notumque, furens quid semina possit,  
Triste per augurium Teneorum pectora ducunt.  
Ut pelagus tenuere rates, nec jam amplius ulla  
Occurrit tellus, maria undique et undique cælum;  
Olli cæruleus supra caput adstitit imber, *all form* 10  
Noctem hiememque ferens; et inhorruit unda tenebris.  
Ipse gubernator puppi Palinurus ab alta: *from alo = h-nourish*  
“Heu! quianam tanti cinxerunt æthera nimbis?  
Quidve, pater Neptune, paras?” Sic deinde locutus  
Colligere arma jubet validisque incumbere remis, 15  
Obliquatque sinus in ventum, ac talia fatur:  
“Magnanime Ænea, non, si mihi Jupiter auctor  
Spondeat, hoc sperem Italiam contingere cœlo.  
Mutati transversa fremunt et vespere ab atro:  
Consurgunt venti, atque in nubem cogitur æv. 20  
Nec nos obniti contra nec tendere tantum  
Sufficimus. Superat quoniam fortuna, sequamur,  
Quoque vocat, vertamus iter. Nec litora longe  
Fida reor fraterna Erycis portusque Sicanos,  
Si modo rite mêmor servata remetiqr astra.” 25  
Tum pius Æneas: “Equidem sic poseere ventos  
Jamdudum et frustra cerno te tendere contra.”

Fleete viam velis. An sit mihi gratior ulla,  
 Quove maris fessas optem demittere naves,  
 Quam quæ Dardaniam tellus et laeserat Acaston,  
 Et patris Anchisæ gremio compleretur ossa? 30

Haec ubi dicta, petunt portus, et vela secundi  
 Intendunt zephyri: tertur eiga gurgite classis,  
 Et tandem læti notæ advertuntur arenae.

At procul excelso miratus vertice montis  
 Adventum sociasque rates occurrit Acastes,  
 Horridus in jaculis et pelle Libystidis ursæ,  
 Troja Crimiso concepit tum flumine mater.

Quem genuit. Veterum non inuenier ille parentum  
 Gratatur reduces, et græza letus agerit. 40

Exopat, ac fessos opibus solatur amicus.

Postera quum primo stellas oriente fugaret *fugaverat*  
 Clara dies, socios in cœtum litore ab omni

Advocat. Eneas, tumulique exaggere tatur:  
 Dardanidae magni, genus alto a sanguine divum. 45

Annus exactis completur mensilus orbis,

Ex quo reliquias divinique ossa parentis

Candidimus terræ, moestasque seravimus aras.

Janque dies, ni fallor, adest, quem semper acerbum,  
 Semper honoratum (sic di voluistis), habebis. 50

Hunc ego, Gætulis agerem si Syrtibus exsul,

Argolicove mari deprehensus, et urbe Mycenæ,

Annua vota tamen solennesque ordine pompas

Exsequerer, struereoque suis altaria donis.

Nunc ultro ad cineres et sinus et ossa parentis, 55

Haud equidem sine mente reor, sine nuncime divum,

Adsumus, et portus delati intramus amicos.

Ergo arate, et lactum cuncti celebremus honorem;

Poseamus ventos, atque hanc exœcra quotannis

Urbe velit posita templis sibi ferro dicatis. 60

Bina bonum vobis Troja generatus Acastes

Dat numero capita in naves: adhibete penates

Et patrios opulis, et quæ colit hospes Acastes.

Præterea, si rœna diem mortalius alium

Aurora extulerit, radesque pateverit orbem, 65

Prima citæ Teucriæ pericula cœta clausis;

Quique pedum cursu valeat, et qua viribus audax

Aut jaculo incedit melior levibusque sagittis,  
Seu crudo fidit pugnam committere cestu;  
Cuncti adsint, meritæque expectent præmia palmæ. 70  
Cre favete omnes, et tempora cingite ramis."

Sic fatus, velat materna tempora myrto.

Hoc Helymus facit, hoc ævi matorum Acestes,  
Hoc puer Ascanius, sequitur quos cetera pubes.  
Ille e concilio multis cum millibus ibat 75

Ad tumulum, magna mediis comitante caterva.  
Hic duo rite mero libans carchesia Baccho  
Fundit humi, duo lacte novo, duo sanguine sacro,  
Purpureosque jacit flores, ac talia fatur:

"Salve, sancte parens, iterum; salvete, recepti 80  
Nequidquam cineres animæque umbræque paternæ.  
Non licuit fines Italos fataliaque arge,

Nec tecum Ausonium, quicumque est, querere Thybrim."  
Dixerat hæc; adytis quum lubricus anguis ab imis  
Septem ingens gyros, septena volumina traxit, 85

Amplexus placide tumulum lapsusque per aras,  
Cæruleæ cui terga notæ maculosus et auro  
Squamam incendebat fulgor, ceu nubibus arcus  
Mille jacet varios adverso sole colores.

Obstupuit visu Æneas: ille agmine longo 90  
Tandem inter pateras et levia pocula serpens  
Libavitque dapes, rursusque innoxius imo  
Successit tumulo et depasta altaria liquit.

Hoc magis inceptos genitori instaurat honores,  
Incertus, Geniumne loci famulumne parentis 95  
Esse putet: cædit binas de more bidentes  
Totque sues totidem nigrantes terga juvencos;  
Vinaque fundebat pateris, animamque vocabat  
Anchisæ magni manesque Acheronte remissos.

Nec non et socii, quæ cuique est copia, læti 100  
Dona ferunt, onerant aras, mactantque juvencos:  
Ordine ahena locant alii, fusique per herbam  
Subjiciunt veribus prunas et viscera torrent.

Expectata dies aderat nonamque serena

Auroram Phaëthontis equi jam luce rehebant, 105  
Famaque finitimos et clari nomen Acestæ

Excierat: læto complerant litora cœtu,

Visuri Æneadas, pars et certare parati.  
 Munera principio ante oculos circumque locantur  
 In medio, sacri tripedes, viribusque coronæ 110  
 Et palmas, pretium victoribus, annaque, et ostro  
 Perfusæ vestes, argenti aurique talenta.  
 Et tuba commissos medio cuncti aggere ludos.  
 Prima pares incunt gravibus certantia remis  
 Quatuor ex omni delectæ classe equitæ: 115  
 Velocem Mnestheus agit acri remige Pristum,  
 Mox Italus Mnestheus, genus a quo nomine Menæa;  
 Ingenteque Gyas ingenti mole Chimaerum,  
 Urbis opus, triplici pubes quam Dardania versu  
 Impellunt, terro consurgunt ordine remigæ. 120  
 Sergestusque, donatus tenet a quo Sergia nomen,  
 Centauro involitur magna; Seyllaque Cleanthus  
 Cærulea, genus unde tibi, Romane Cluenti.  
 Est procul in pelago saxum spumantia contra  
 Litora, quod tumidis submersum tunditur olim 125  
 Fluctibus, hierni condunt ubi sidera Cui;  
 Tranquillo silet, immotaque attollitur unda  
 Campus, et apricis statio gratissima mergis.  
 Ille viridem Æneas frondenti ex ilice motum  
 Constituit signum nautis pater, unde reverti 130  
 Scirent, et longos ubi circumflectere cursus.  
 Tum loca sorte legunt, ipsique in puppibus auro  
 Ductores longe effulgent ostroque decori;  
 Cetera populea velatur fronde juvenus  
 Nudatosque humeros oleo perfusa nitescit. 135  
 Considunt transtris, intentaque brachia remis;  
 Intenti expectant signum, exsultantque haurit  
 Corda pavor pulsans, lædantque arrecta cupido.  
 Inde ubi clara dedit sonitum tuba, finibus omnes, 140  
 Haud mora, prosilire suis; ferit æthera clamor  
 Nauticus; adductis spumant freta versa lacertis.  
 Infundunt pariter sulcos, totumque deliscit  
 Convulsum remis rostrisque tridentibus aspor, 145  
 Non tam præcipites biyugo certamine campum  
 Corripuere riuoque elasi carcere currus;  
 Nec sic immissis aurigæ undantia lora  
 Concussere iugis, pronique in verbera pendent.



Tum plausu fremituque virum studiisque faventum  
 Consonat omne nemus, vocemque inclusa volutant  
 Litora; pulsati colles clamore resultant. 150  
 Effugit ante alios primisque elabitur undis  
 Turbam inter fremitumque Gyas; quem deinde Cloanthus  
 Consequitur, melior remis; sed pondere pinus  
 Tarda tenet. Post hos æquo discrimine Pristis  
 Centaurusque locum tendunt superare priorem; 155  
 Et nunc Pristis habet, nunc victam præterit ingens  
 Centaurus; nunc una ambæ junctisque feruntur  
 Frontibus et longa sulcant vada salsa carina.  
 Jamque propinquabant scopulo metamque tenebant:  
 Cum princeps medioque Gyas in gurgite victor 160  
 Rectorem navis compellat voce Menæten:  
 "Quo tantum mihi dexter abis? huc dirige gressum;  
 Litus ama, et lævas stringat, sine palmula cautes;  
 Altum alii teneant." Dixit: Sed cæca Menætes  
 Saxa timens proram pelagi detorquet ad undas. 165  
 "Quo diversus abis?" "iterum pete saxa, Menæte,"  
 Cum clamore Gyas revocabat; et ecce Cloanthum  
 Respicit instantem tergo et propiora tenentem.  
 Ille inter navemque Gyæ scopulosque sonantes  
 Radit iter lævum interior, subitque priorem. 170  
 Præterit et metis tenet æquora tuta relictis.  
 Tum vero exarsit juveni dolor ossibus ingens,  
 Nec lacrimis caruere genæ; segnemque Menæten,  
 Oblitus decorisque sui sociumque salutis,  
 In mare præcipitem puppi deturbat ab alta: 175  
 Ipse gubernaculo rector subit, ipse magister,  
 Hortaturque viros, clavumque ad litora torquet.  
 At gravis, ut fundo vix tandem redditus imo est,  
 Jam senior madidaque fluens in veste Menætes  
 Summa petit scopuli siceaque in rupe resedit. 180  
 Illum et labentem Teuceri et risere natantem,  
 Et salsos rident revomentem pectore fluctus.  
 Hic læta extremis spes est accensa duobus,  
 Sergesto Mnestheique, Gyan superare morantem.  
 Sergestus capit ante locum scopuloque propinquat: 185  
 Nec tota tamen ille prior præcunte carina;  
 Parte prior; partem rostro premit æmula Pristis.

At media socios incedens nave per ipsos  
 Hortatur Mnestheus: "Nunc, nunc insurgite remis,  
 Hectorei socii, Trojæ quos sorte suprema 190  
 Delegi comites; nunc illas promite vires,  
 Nunc animos, quibus in Gætulis Syrtibus usi  
 Ionioque mari Malcasque sequacibus undis,  
 Non jam prima peto Mnestheus, neque vincere certo;  
 Quamquam ol' —sed superent quibus hoc, Neptune, dedisti;  
 Extremos pudeat reliisse: hoc vincite, cives, [195  
 Et prohibete nefas." Olli certamine summo  
 Procumbunt: vastis tremunt iectibus arca puppis,  
 Subtrahiturque solum: tum ercl' raudelictus artus,  
 Aridaque ora quatit: sudor fluit undique rivis, 200  
 Attulit ipse viris optatum casus honorum  
 Namque furcens animi, dum proram ad saxa suburgit  
 Interior spatioque subit Sergestus iniquo,  
 Infelix saxis in procurrentibus hæsit,  
 Concussæ cautes, et acuto in murice remi 205  
 Obnixi crepuere, illisque prora pependit.  
 Consurgunt nautæ et magno clamore morantur,  
 Ferratasque trudes et acuta enside centos  
 Expediunt, fractosque legunt in gurgite remos.  
 At latus Mnestheus, sacæ suque acrier ipso 210  
 Agmine remorum celeri vertisque vocatis  
 Prona petit maria, et p' largo decurrit aperto.  
 Qualis spelunca subitæ cuncta cæcæ lumina  
 Cui domus et dulces lætæque omnes præbeant ubi,  
 Fertur in arva volans, plausumque exterrita jennis 215  
 Dat tecto ingentem, non vacre lapsa quato  
 Radit iter liquidum, celeres neque commotus alas  
 Sic Mnestheus, — celerem fugat ultima Pristis  
 Æquora, sic illam fert impetus ipse volantem  
 Et primum in scopulo brachia in desert alto 220  
 Sergestum brevibusque validis navisque vocantem  
 Auxilia, et fractæ cunctæ incurrere remis.  
 Inde Gyas ipsam peragat, cum mole Chimaeram  
 Consequatur, cedatque una poliæ magistro est.  
 Solus jamque ipse cæpit tum tunc Cleanthus, 225  
 Quem petit, et summi cœli virilis urget.  
 Tum vero ingemnat clamor, cum tunc sequentem

Instigant studiis, resonatque fragoribus æther.  
 Hi proprium decus et partum indignantur honorem  
 Ni teneant, vitamque volunt pro laude pacisci; 230  
 Hos successus alit: possunt, quia posse videntur.  
 Et fors æquatis cepissent præmia rostris,  
 Ni palmas ponto tendens utrasque Cloanthus  
 Fudissetque preces, divosque in vota vocasset:  
 "Di, quibus imperium est pelagi, quorum æquora curro, 235  
 Vobis lætus ego hoc candentem in litore taurum  
 Constituam ante aras, voti reus, extaque salsos  
 Porriciam in fluctus et vina liquentia fundam."  
 Dixit, eumque imis sub fluctibus audiit omnis  
 Nereïdum Phorcique chorus Panopeaque virgo; 240  
 Et pater ipse manu magna Portunus euntem  
 Impulit; illa noto citius voluerique sagitta  
 Ad terram fugit, et portu se condidit alto.  
 Tum satus Anchisa, cunctis ex more vocatis,  
 Victorem magna præconis voce Cloanthum 245  
 Declarat, viridique advelat tempora lauro;  
 Muneraque in naves ternos optare juvenes  
 Vinaque et argenti magnum dat ferre talentum.  
 Ipsis præcipuos ductoribus addit honores:  
 Victori chlamydem auratam, quam plurima circum 250  
 Purpura Mæandro duplici Melibœa cucurrit,  
 Intextusque puer frondosa regius Ida  
 Veloces jaculo cervos cursuque fatigat  
 Acer, anhelanti similis, quem præpes ab Ida  
 Sublimem pedibus rapuit Jovis armiger uncis; 255  
 Longævi palmas nequidquam ad sidera tendunt  
 Custodes, sævitque canum latratus in auras.  
 At qui demde locum tenuit virtute secundum,  
 Levibus huic hamis consertam auroque trilecem  
 Loricam, quam Demoleo detraxerat ipse 260  
 Victor apud rapidum Simoënta sub Ilio alto,  
 Donat habere viro, decus et tutamen in armis.  
 Vix illam famuli Phegeus Sagarisque ferebant  
 Multiplicem, connixi humeris; indutus at olim  
 Demoleos cursu palantes Troas agebat. 265  
 Tertia dona facit geminos ex ære lebetas,  
 Cymbiaque argento perfecta atque aspera signis.

Jamque adeo donati omnes opibusque superbi  
 Puniceis ibant exincti tempora tamenis,  
 Quam sævo e saeculo multa vix arte revulsus, 270  
 Amisissis remis, ut pie ordine debilis uno,  
 Irrisam sine honore ratem Sergestis agebat,  
 Qualis saepe viæ depresso in aggre serpens,  
 Ærea quem obliquum rota transit, aut gravis ictu  
 Summeccem liquit saxo lacrimaque viator; 275  
 Nequidquam longos fugiens dat corpore tortas,  
 Parte ferox, ardensque oculis, et sibili colla  
 Arduus attollens; pass vulnere clauda retentat  
 Nexantem nodis, sequæ in sua membra plicantem.  
 Tali remigio navis se tarda movebat; 280  
 Vela facit tamen, et velis subit ostia plenis.  
 Sergestum Æneas promisso munere donat,  
 Servatam ob navem lætis sociosque reductos.  
 Olli serva datur, operum laud ignara Minervæ.  
 Cressa genus, Phloeæ, gentiumque sub ulere nati. 285  
 Hoc pius Æneas misso certamine tendit  
 Gramineum in campum, quem collibus undique curvis  
 Cingebant silvæ, meliaque in vallis theatri  
 Circus erat, quo se multis cum millibus heros  
 Consessu medium tulit exstructoque resedit, 290  
 Ille, qui forte velint rapido contendere curia,  
 Invitat pretiis animo, et præmia ponit.  
 Undique conveniunt Teucrii, Iulique Sicani;  
 Nisus et Euryalus primi,  
 Euryalus forma insignis virilique juvenis, 295  
 Nisus amore pio pueri; quos deinde secutus  
 Regius egregia Priami de stirpe Diros;  
 Hunc Salus simul et Patroclus, quorum alter Acarnan,  
 Alter ab Arcadio Tegeæ sanguine gentis;  
 Tum duo Tringem juvenes, Helymus Panopesque, 300  
 Assueti silvis, comites senioris Acæstæ,  
 Multi præterea, quos tanta obscura recondit.  
 Æneas quibus in oculis sic deinde locutus:  
 Accipite hæc animas, lætasque advertite mentes.  
 Nem ex hoc numero cæca non donatus abibit, 305  
 Quæ sua bina dato levat clauda ferro  
 Spæcula, cælatamque argento terre bipennem;

Omnibus hic erit unus honos. Tres præmia primi  
Accipient, flavaque caput neentur oliva.

Primus equum phaleris insignem victor habeto ; 310

Alter Amazoniam pharetram plenamque sagittis

Threiciis, lato quam circumplectitur auro

Balteus, et tereti subnectit fibula gemma ;

Tertius Argolica hac galea contentus abito.” 315

Hæc ubi dicta, locum capiunt, signoque repente

Corripiunt spatia audito, limenque relinquunt,

Effusi nimbo similes, simul ultima signant.

Primus abit longæque ante omnia corpora Nisus

Emicat, et ventis et fulminis ocior alis.

Proximus huic, longo sed proximus intervallo, 320

Insequitur Salius ; spatio post deinde relicto

Tertius Euryalus :

Euryalumque Helymus sequitur ; quo deinde sub ipso

Eecce volat calcemque terit jam calce Diores,

Incumbens humero ; spatia et si plura supersint, 325

Transeat elapsus prior, ambiguumve relinquat.

Jamque fere spatio extremo, fessique sub ipsam

Finem adventabant, levissimum sanguine Nisus

Labitur infelix, cæsis ut forte juvenis *in ubi*

*326.* Fusus humum viridesque super madefecerat herbas. 330

Hic juvenis jam victor ovans vestigia presso

Haud tenuit titubata solo ; sed pronus in ipso

Concidit immundoque fimo sacroque cruore ;

Non tamen Euryali, non ille oblitus amorum :

Nam sese opposuit Salio per lubrica surgens ; 335

Ille autem spissa jacuit revolutus arena.

Emicat Euryalus, et munere victor amici

Prima tenet, plausuque volat fremituque secundo.

Post Helymus subit, et nunc tertia palma Diores.

Hic totum caveæ concessum ingentis et ora 340

Prima patrum magnis Salius clamoribus implet,

Ereptumque dolo reddi sibi poscit honorem.

Tutatur favor Euryalum, lacrimæque decore,

Gratior et pulchro veniens in corpore virtus.

Adjuvat et magna proclamat voce Diores, 345

Qui subiit palmæ, frustra ad præmia venit

*346.* Ultima, si primi Salio redduntur honores.

Tum pater Æneas, "Vestra," inquit, "munera vobis  
Certa manent, pueri; et palmam movet ordine nemo;  
Me liceat casus miserari insontis amici." 350

Sic fatus tergum Gaïuli immane leonis  
Dat Salio, villis onerosum atque unguibus aureis,  
Hic Nisus, "Si tanta," inquit, "sunt præmia vietis,  
Et te lapsorum miseret, quæ munera Niso  
Digna dabis? primam merui qui laude coronam, 355  
Ni me, quæ Salium, fortuna inimica tulisset;"

Et simul his dictis faciem ostentabat et udo  
Turpia membra limo. Risit pater optimus olli,  
Et clipeum offerri jussit, Didymæonis artes,  
Neptuni sacro Dardanis de poste refixum. 360

Hoc juvenem egregium præstanti munere donat.  
Post, ubi confecti cursus, et dona peregit:  
"Nunc, si cui virtus animusque in pectore præsens  
Adsit, et evinctis attollat brachia palmis."  
Sic ait et geminum pugnae proponit honorem: 365  
Victori velatum auro vittisque juvenem;  
Fuscæ atque insignem galeæ, solatia victo.  
Nec mora; continuo vastis cum viribus effert  
Ora Dares, magnoque virum se murmure tollit:  
Solutus qui Paridem solitus contendere contra, 370  
Idemque ad tumulum, quo maximus occubat Hector,  
Victorem Buten inhumani corpore, qui se

Bebrycæa veniens Amyci de gente terebat,  
Perculit, et fulva moribundum extendit arena.  
Talis prima Dares caput altum in proelia tollit, 375  
Ostenditque lunc et os latos, alternaque jactat  
Brachia protendens, et verberat ictibus auras.

Quæritur huic alius; nec quisquam ex agmine tanto  
Audet adire virum, manibusque inducere cestus,  
Ergo alacris, cunctæque putans excedere palma, 380  
Æthere stetit ante pedes; nec plura moratus.

Tum leva taurum cornu tenet, atque ita fatur:  
"Nate dea, si nunc audeo se credere pugnae,  
Quæ finis stanti? quo me dicet usque teneri?  
Ducere dona jube." Cuncti simul ore fremebant 385

Dardanide, reddique viro promissa juebant.  
Ulc gravis Entellum dictis castigat Acestes,

Proximus ut viridante toro consederat herbæ :  
 “ Entelle, heroum quondam fortissime frustra,  
 Tantane tam patiens nullo certamine tolli 390  
 Dona sines ? ubi nunc nobis deus ille magister  
 Nequidquam memoratus Eryx ? ubi fama per omnem  
 Trinacriam, et spolia illa tuis pendentia tectis ? ”  
 Ille sub hæc : “ Non laudis amor nec gloria cessit  
 Pulsa metu ; sed enim gelidus tardante senecta 395  
 Sanguis hebet, frigentque effetæ in corpore vires.  
 Si mihi, quæ quondam fuerat, quaque improbus iste  
 Exsultat fidens, si nunc foret illa juvenas,  
 Haud equidem pretio inductus pulchroque juvenco  
 Venissem : nec dona moror.” Sic deinde locutus 400  
 In medium geminos immani pondere cestus  
 Projecit, quibus æcer Eryx in prælia suetus  
 Ferre manum duroque intendere brachia tergo.  
 Obstupuere animi : tantorum ingentia septem  
 Terga bouum plumbo insuto ferroque rigeabant. 405  
 Ante omnes stupet ipse Dares, longeque recusat ;  
 Magnanimusque Anchisiades et pondus et ipsa  
 Huc illuc vinclorum immensa volumina versat.  
 Tum senior tales referebat pectore voces :  
 “ Quid, si quis cestus ipsius et Herculis arma 410  
 Vidisset tristemque hoc ipso in litore pugnam ?  
 Ilæc germanus Eryx quondam tuus arma gerebat :—  
 Sanguine cernis adhuc fractoque infecta cerebro ;—  
 His magnum Alciden contra stetit ; his ego suetus,  
 Dum melior vires sanguis dabat, æmula necdum 415  
 Temporibus geminis canebat sparsa senectus.  
 Sed si nostra Dares hæc Troïus arma recusat,  
 Idque pio sedet Æneæ, probat auctor Acestes,  
 Æquemus pugnas. Erycis tibi terga remitto ;  
 Solve metus ; et tu Trojanos exue cestus.” 420  
 Hæc fatus duplicem ex humeris rejecit amictum,  
 Et magnos membrorum artus, magna ossa lacertosque  
 Exuit, atque ingens media consistit arena.  
 Tum satus Anchisa cestus pater extulit æquos,  
 Et paribus palmas amborum innexuit armis. 425  
 Constitit in digitos extemplo arrectus uterque,  
 Brachiaque ad superas interritus extulit auras.

Abduxere retro longe capâta ardua ab ictu,  
 Immiscuitque manus manibus, pugnantque lacessunt;  
 Ille pedum melior motu fretusque iuventa. 430  
 Ille membris et mole valens: sed tarda trementi  
 Genua labant, vastos quatit æger anhelitus artus,  
 Multa viro nequidquam inter se vulnera jactant,  
 Multa cava lateri ingeminant et pectore vastos  
 Dant sonitus, erratque aures et tempora circum 435  
 Crebra manus, duro crepitant sub vulnere make.  
 Stat gravis Entellus, nisuque immotus eodem  
 Corpore tela modo atque oculis vigilantibus exit.  
 Ille, velut celsam oppugnat qui modibus urbem,  
 Aut montana sedet circum castella sub armis. 440  
 Nunc hos, nunc illos aditus, omnemque pererrat  
 Arte locum, et variis assultibus irritus urget.  
 Ostendit dextram insurgens Entellus, et alte  
 Extulit: ille ictum venientem a vertice velox 2  
 Prævidit, celerique elapsus corpore cessit. 445  
 Entellus vires in ventum effudit, et ultro  
 Ipse gravis graviterque ad terram pondere vasto  
 Concidit: ut quondam cava concidit aut Erymantho,  
 Aut Ida in magna radicibus eruta pinus.  
 Consurgunt studiis Teucri et Trinaëria pubes: 450  
 It clamor celo, primusque accurrit Aestes,  
 Equævunque ab humo miserans attollit animum.  
 At non tardatus casu neque territus heros  
 Acrior ad pugnam redit, ac vina suscitât ira;  
 Tum pudor incendit vires et conscia virtus, 455  
 Præcipitemque Dæren ardens agit a quore toto,  
 Nunc dextra ingeminans ictus, nunc ille sinistra.  
 Nec mora, nec repries. Quam multa grandine mundi  
 Culminibus crepitant, sic densis ictibus heros  
 Creber utraque manu pulsât versatque Dæreta 460  
 Tum pater Aeneas procellere longius iras  
 Et salvare animas Entellum haud passus acerbis;  
 Sed finem imposuit pugne, fessumque Dæreta  
 Inquit, nateus dictus, ac talia fatum:  
 "Infelix, quæ tanta animum dementia cepit? 465  
 Non vires alias convalesque munera sentis?  
 Cede deo." Dixitque, et præba voce diremit.



Ast illum fidi æquales, genua ægra trahentem,  
 Jactantemque utroque caput, crassumque cruorem  
 Ore ejectantem mixtosque in sanguine dentes, 470  
 Ducunt ad naves; galeamque ensemque vocati  
 Accipiunt: palmam Entello taurumque relinquunt.  
 Hic victor, superans animis tauroque superbus: *W*  
 "Nate dea, vosque hæc," inquit, "cognoscite Teucri,  
 Et mihi quæ fuerint juvenali in corpore vires, 475  
 Et quæ servetis revocatum a morte Dareta."  
 Dixit, et adversi contra stetit ora juvenei.  
 Qui donum adstabat pugnae, durosque reducta  
 Libravit dextra media inter cornua cestus  
 Arduus, effraetoque illisit in ossa cerebro. 480  
 Sternitur exanimisque tremens procumbit humi bos.  
 Ille super tales effundit pectore voces:  
 "Hanc tibi, Eryx, meliorem animam pro morte Daretis  
 Persolvo: hic victor cestus artemque repono." *Teucria* 485  
 Protinus Æneas celeri certare sagitta  
 Invitat, qui forte velint, et præmia ponit;  
 Ingentique manu malum de nave Seresti  
 Erigit, et volucrem trajecto in fune columbam,  
 Quo tendant ferrum, malo suspendit ab alto.  
 Convenere viri, dejectamque ærea sortem 490  
 Accepit galea; et primus clamore secundo  
 Hyrtacidae ante omnes exit locus Hippocoontis;  
 Quem modo navali Mnestheus certamine victor  
 Consequitur, viridi Mnestheus evinctus oliva:  
 Tertius Eurytion, tuus, o clarissime, frater, 495  
 Pandare, qui quondam, jussus confundere foedus,  
 In medios telum torsisti primus Achivos.  
 Extremus galeaque ima subsedit Acestes,  
 Ausus et ipse manu juvenum tentare laborem. *act. ubi*  
 Tum validis flexos incurvant viribus arcus 500  
 Pro se quisque viri, et depromunt tela pharetris.  
 Primaque per cælum nervo stridente sagitta  
 Hyrtacidae juvenis volucres diverberat auras; *diverberat*  
 Et venit, adversique infigitur arbore mali. *sp. 505*  
 Intremuit malus, timuitque exterrita pennis 505  
 Ales, et ingenti sonuerunt omnia plausu.  
 Post acer Mnestheus aducto constitit arcu,

- Alta petens, pariterque oculos telumque tetendit.  
 Ast ipsam miserandus avem contingere ferro  
 Non valuit, nodos et vincula linea rupit. 510  
 Quis innixa pedem malo pendebat ab alto  
 Illa notos atque atra volans in nubila tagit  
 Tum rapidus, jundudum arcu contenta parat  
 Tela tenens, fratrem Eurytion in veta vocavit,  
 Jam vacuo letam coelo speculatus, et alis 515  
 Plaudentem nigra figit sub nule columbam.  
 Decidit exanimis, vitæque reliquit in astris  
 Aetherei, fixamque refert delicta sagittam.  
 Amissa solus palma superdat Accestes:  
 Qui tamen aeris telum contendit in auras, 520  
 Ostentans artemque pater arcumque sonantem.  
 Hic oculis subitum deficitur magnoque futurum  
 Augurio non triui; docuit post exitus ingens,  
 Seraque terribili ceciderunt omnia vates.  
 Natæque volans lipidis in nubibus arsit arundo, 525  
 Signavitque viam flammis, tenuesque recessit  
 Consumpta in ventos: coelo **3** in saepe refixa  
 Transcurrunt crinemque volantia sidera ducunt.  
 Artonitis haesere animis, superosque precati  
 Trinaerii Teucrique viri: nec maximus omen 530  
 Abiit Aeneas: sed laetum amplexus Accestem  
 Muneribus cumulat magnis, ac talia fatur:  
 "Sume, pater; nam te voluit rex magnus Olympi  
 Talibus auspiens exsertem ducere honores.  
 Ipsius Anchisæ longævi hoc munus habebis, 535  
 Cratera impressum signis, quem Thraxius olim  
 Anchisæ genitori in magno munere Ciferus  
 Ferre sui dederat monumentum et pignus amoris."  
 Sic fatus cingit viridanti tempora lauro,  
 Et primum ante omnes victorem appellat Accestem. 540  
 Nec bonus Eurytion prolato invidit honori,  
 Quamvis solus avem coelo deiecit ab alto.  
 Proximus ingreditur domus, qui vincula rupit;  
 Extremus, volueri qui fixit arm hinc malum.  
 At pater Aeneas, nonnulli certamine misso, 545  
 Custodem ad sese comitemque imperbis Iuli  
 Epytiden vocat, et nunciat fatur ad aurem:

“Vade age, et Ascanio, si jam puerile paratum  
 Agmen habet secum, cursusque instruxit equorum,  
 Ducat avo turmas, et sese ostendat in armis, 550  
 Dic,” ait. Ipse omnem longo decedere circo  
 Infusum populum, et campos jubet esse patentes.  
 Incedunt pueri, pariterque ante ora parentum  
 Frenatis lucent in equis, quos omnis euntes  
 Trinaeriæ mirata fremit Trojæque juvenus. 555  
 Omnibus in morem tonsa coma pressa corona: *himmed.*  
 Cornea bina ferunt præfixo hastilia ferro,  
 Pars leves humero pharetras; it pectore summo  
 Flexilis obtorti per collum circulus auri.  
 Tres equitum numero turmæ, ternique vagantur 560  
 Ductores; pueri bis seni quemque secuti  
 Agmine partito fulgent paribusque magistris.  
 Una acies juvenum, ducit quam parvus ovanthem  
 Nomen avi referens Priamus, tua clara, Polite,  
 Progenies, auctura Italos; quem Thracius albis 565  
 Portat equus bicolor maculis, vestigia primi  
 Alba pedis frontemque ostentans arduus albam.  
 Alter Atys, genus unde Atii duxere Latini,  
 Parvus Atys, pueroque puer dilectus Iulo.  
 Extremus formaque ante omnes pulcher Iulus 570  
 Sidonio est invectus equo, quem candida Dido  
 Esse sui dederat monumentum et pignus amoris:  
 Cetera Trinacriis pubes senioris Acestæ  
 Fertur equis.  
 Excipiunt plausu pavidos, gaudentque tuentes 575  
 Dardanidæ, veterumque agnoscunt ora parentum.  
 Postquam omnem læti consessum oculosque suorum  
Lustrare in equis, signum clamore paratis  
 Epytides longe dedit insonuitque flagello.  
 Olli discurrere pares, atque agmina terni 580  
 Diductis solvere choris, rursusque vocati *extricated*  
 Convertere vias infestaque tela tulere.  
 Inde alios ineunt cursus aliosque recursus  
 Adversi spatiiis, alternosque orbibus orbes  
 Impediunt, pugnaeque cient simulacra sub armis: 585  
 Et nunc terga fuga nudant, nunc spicula vertunt  
 Infensi, facta pariter nunc pace feruntur.

Ut quondam Creta fertur Labyrinthus in alta  
 Parietibus textum caecis iter, ~~incipit~~ <sup>incipit</sup>que  
 Mille vias habuisse dolum, qua signa sequendi     *J. J.* 590  
 Falleret indeprensus et irremicabilis error:  
 Haud alio Teverum nati vestigia cursu  
 Impediunt, texuntque fugas et proelia ludo,  
 Delphumum similes, qui per maria hamata rando  
 Carpathum Libyeumque secant, luduntque per undas     595  
 Hunc morem, hos cursus, atque haec certamina praeas  
 Aescanius, Longam muris quum cingeret Albam,  
 R tulit, et priscos docuit celebrare Latinos,  
 Quo puer ipse modo, secum quò Troia pubes:  
 Albani docuere suos: hinc maxima porro     600  
 Acepit Roma, et patrium servavit honorem;  
 Trojaque nunc, pueri Trojanum dicitur agmen,  
 Hae celebrata tenus sancto certamina patri.  
 Ille primum fortuna fidem mutata novavit.  
 Dum variis tumulo referunt solennia ludis,     605  
 Irim de coelo misit Saturnia Juno  
 Illicam ad classem, ventosque aspirat eunti,  
 Multa movens, ne dum antiquum saturata dolorem  
 Illa viam celerans per mille coloribus arcum,  
 Nulli visa, cito decurrit tramite virgo:     610  
 Conspicit ingentem concursum, et litora lustrat,  
 Desertaque videt portus classemque relictam.  
 At procul in sola secretae Troad's a ta  
 Amissum Anchisen flebant, cunctaeque profundum  
 Pontum aspectabant flentes: "Hui, t'et vada fessis     615  
 Et tantum superesse maris!" vox omnibus una,  
 Urlem orant, ta det pelagi p'erre laborem.  
 Ergo inter medias sese haud ignara nocendi  
 Coniecit, et faciemque deae vestemque reponit:  
 Fit Berce, Tivari conjux longava Dorycli,     620  
 Cui genus et quondam nomen natique fuissent;  
 Ae sic Dardanulum mediam se matribus intert:  
 "O miserie, quae non manus," inquit, "Achaica bello  
 Traxerit ad letum patria sub membris! o gens  
 Infelix! cum te exitio fortuna reservat?     625  
 Septima post Troje exilium jam vertitur aetas,  
 Quum freta, quum terras omnes, tot inhospita saxa

Sideraque emensæ ferimur ; dum per mare magnum  
 Italiam sequimur fugientem, et volvimur undis.  
 Hic Erycis fines fraterni atque hospes Acestes : 630  
 Quid prohibet muros jacere et dare civibus urbem ?  
 O patria et rapti nequidquam ex hoste penates,  
 Nullane jam Trojæ dicentur mœnia ? nusquam  
 Hectoreos amnes, Xanthum et Simoënta, videbo ?  
 Quin agite, et mecum infaustas exurite puppes. 635  
 Nam mihi Cassandrae per somnum vatis imago  
 Ardentes dare visa faces. Hic quaerite Trojam ;  
 Hic domus est, inquit, vobis. Jam tempus agi res.  
 Nec tantis mora prodigiis. En quatuor aræ  
 Neptuno ; deus ipse faces animumque ministrat." 640  
 Hæc memorans prima infensum vi corripit ignem,  
 Sublataque procul dextra commixa coruscet,  
 Et jacit. Arrectæ mentes stupefactaque corda  
 Iliadum. Hic una e multis, quæ maxima natu,  
 Pyrgo, tot Priami natorum regia nutrit : 645  
 " Non Beroë vobis, non hæc Rhœteia, matres,  
 Est Dorycli conjux ; divini signa decoris  
 Ardentesque notate oculos ; qui spiritus illi,  
 Qui vultus, vocisque sonus, vel gressus eunti. 650  
 Ipsa egomet dudum Beroën digressa reliqui  
 Ægram, indignantem, tali quod sola careret  
 Munere, nec meritos Anchisæ inferret honores."  
 Hæc effata.  
 At matres primo ancipites oculisque malignis  
 Ambiguæ spectare rates miserum inter amorem 655  
 Præsentis terræ fatisque vocantia regna :  
 Quum dea se paribus per cœlum sustulit alis,  
 Ingentemque fuga secuit sub nubibus arcum.  
 Tum vero attonitæ monstris actæque furore  
 Conclamant, rapiuntque focis penetralibus ignem ; 660  
 Pars spoliant aras, frondem ac virgulta facesque  
 Conjiciunt. Furit immissis Vulcanus habenis  
 Transtra per et remos et pictas abiete puppes.  
 Nuntius Anchisæ ad tumulum cuneosque theatri  
 Incensas perfert naves Eumelus, et ipsi 665  
 Respiciunt atram in nimbo volitare favillam.  
 Primus et Ascanius, cursus ut lætus equestres

Ducebat, sic acer equo turbata petivit

Castra, nec exanimis possunt retinere magistri.

"Quis fuit iste novus? quo nunc, quo tenditis," inquit, 670

"Non misere cives? non hostem inimicæ castra

Argivum, vestras spes uritis. En ego vester

Ascanius." Galeam ante pedes proiecit inanem,

Quia ludo inclutus belli simulaera ciebat.

Accelerat simul, Hincas, simul agmina Tenerum. 675

Ast ille diversa motu per litora passim

Difflugium, silva, pue, et signis concava furtim

Saxa petunt; pice et inepti huc sique, suosque

Mutata agnoscunt, excusa pue pectore Juno est.

Sed non ideo flamme atque incendia vires

680

In bonitas posueret: ludo sub robore vivit

Stuppa vomens tardum fumum, lentusque carinas

Est vapor, et toto descendit corpore pestis,

Nec vires herarum infusaque flumina prosunt.

Tum pius, Eneas humeris abscindere vestem,

685

Auxilioque vocare deos, et tendere palmas:

"Jupiter omnipotens, si nondum exosus ad unum

Trojanos, si quid pietas antiqua labores

Respicit humanos, da flammam evadere classi

Nunc, Pater, et tenues Tenerum res eripe leto.

690

Vel tu, quod cupere tunc infesto fulmine morti,

Si mercor, decessit, tuaque hinc orbe dextra."

Vix hæc eliderat, quædam ex oculis, hæc atra

Tempestas sine nube tunc, tunc atque tremascent

Ardua tænarum et cæci, præterit ore toto

695

Turbidus unda, magna denique infans auras austris,

Incertumque super puppibus semina tumescunt

Rex, mare rotas dædæ vapor omnis, et omnes,

Quid mirari, si, rivale a pectore, caræ.

At pater, illæ, casu concussas acrio,

700

Nunc hinc ingratum, nunc illuc pectore curas

Mutat atque veras. Sed ille resideret arvis,

Obstitit atque, illæ, capere, et ora, et oras.

Tum senex Nestor, præterit Tritonia Pallas

Quia docuit, tunc, pectore, nem reddant arte,

705

Hæc responsa, cæci, videri, portenleret ira

Mentem, videri, videri, videri, videri, videri;

Et pater, illæ, casu concussas acrio;

"Nate dea, quo fata trahunt retrahuntque, sequamur:  
Quidquid erit, superanda omnis fortuna ferendo est. 710

Est tibi Dardanius divinæ stirpis Acestes:  
Hunc cape consiliis socium et conjunge volentem;  
Huic trade, amissis superant qui navibus, et quos  
Pertæsum magni incepti rerumque tuarum est;  
Longævosque senes ac fessas æquore matres, 715  
Et quidquid tecum invalidum metuensque periculi est,  
Delige, et his habeant terris, sine, mœnia fessi:  
Urbeæ appellabunt permissio nomine Acestam."

Talibus incensus dictis senioris amici,  
Tum vero in curas animum diducitur omnes; 720  
Et Nox atra polum bigis subvecta tenebat.

Visa dehinc cœlo facies delapsa parentis *Fortuna*  
Anchisæ subito tales effundere voces:  
"Nate, mihi vita quondam, dum vita manebat,  
Care magis, nate, Iliacis exercite fatis, 725

Imperio Jovis huc venio, qui classibus ignem  
Depulit, et cœlo tandem miseratus ab alto est.  
Consiliis pare, quæ nunc pulcherrima Nautes *deus*  
Dat senior: lectos juvenes, fortissima corda,  
Defer in Italiam. Gens dura atque aspera cultu 730  
Debellanda tibi Latio est. Ditis tamen ante

Infernas accede domos, et Averna per alta  
Congressus pete, nate, meos. Non me impia namque  
Tartara habent tristesque umbræ; sed amœna piorum *hætu*  
Concilia Elysiumque colo. Huc casta Sibylla 735  
Nigrarum multo pœcudum te sanguine ducet.

Tum genus omne tuum et quæ dentur mœnia disces.  
Jamque vale: torquet medios Nox humida cursus,  
Et me sævus equis Oriens afflavit anhelis."

Dixerat: et temes fugit, cœu fumus, in auras. *libu* 740  
Æneas, "Quo deinde ruis? quo proripis?" inquit, *malu*  
"Quem fugis? aut quis te nostris complexibus arceat?"

Hæc memorans cinerem et sopitos suscitât ignes,  
Pergameumque Larem et cænæ penetralia Vestæ  
Farre pio et plena supplex veneratur acerra. 745

Extemplo socios primumque arcessit Acesten,  
Et Jovis imperium et cari præcepta parentis  
Edocet, et quæ nunc animo sententia constet.  
Haud mora consiliis, nec jussa recusat Acestes.

- Transcribunt urbem matres, populumque volentem 750  
 Deponunt, animos nil magnae larulis egentes.  
 Ipsi transtra novant, flammisque amicta reponunt  
 Robora navigiis; et aptant remesque rudente-que,  
 Exigui numero, sed bello viva la virtus.  
 Interea Aeneas urbem designat aratro 755  
 Sortiturque domos; hoc Hecuba, et haec loca Trojam  
 Esse jubet. Gaudeat regno Trojannus Aester,  
 Indenteque forum, et patribus dat jura vocatus.  
 Tum vicina astris Erycin in vertice sedes  
 Fundatur Veneri Malle, tumuloque sacerdos 760  
 Ac lucus late sacro additur Anchisae.  
 Jamque dies opulata novem gens orantis, et aris  
 Factus honos; placidi straverunt aequora venti,  
 Creber et aspirans rursus vocat Auster in altum.  
 Exoritur procurva ingens per litora flatus; 765  
 Complexi inter se noctemque diemque morantur.  
 Ipsae jam matres, ipsi, quibus aspera quondam  
 Visa maris facies, et non tolerabile munus.  
 Ire volunt, omnemque fugae perferre laborem.  
 Quos bonus Aeneas dictis solatur amicis, 770  
 Et consanguineo lacrimans commendat Aestae.  
 Tres Eryci vitulos, et Tempestatibus agnum  
 Cedere deinde jubet, solvique ex ordine funem.  
 Ipse, caput tonsae foliis exinctus olivae,  
 Stans procul in prora pateram tenet, extaque saltes 775  
 Pericit in fluctus, ac vina liquentia fundit.  
 Prosequitur sargens a puppi ventus cunctes.  
 Certatim socii feriunt mare, et aequora verrunt.  
 At Venus interea Neptunum exereita curis  
 Allequitur, talisque effundit pectore questus; 780  
 "Junois gravis ira, nec exaturabile pectus  
 Cogunt me, Neptune, preces de cedere in omnes;  
 Quam nec longa dies pietas nec mitigat ulla,  
 Nec Jovis imperio latisque infracta quiescit.  
 Non media de gente Phrygum exdisse nefandis 785  
 Urbem odus satis est, nec pernam traxe per omnem;  
 Reliquis, Trojae cineres atque ossa peremptae  
 Insequitur. Causas tanti sciat ulla furoris.  
 Ipse mihi nuper Labyris tu testis in undis,  
 Quam molem subito excident. Maria omnia caelo 790



Miscuit, Æoliis nequidquam freta procellis,  
 In regnis hoc ausa tuis.  
 Per scelus ecce etiam Trojanis matribus actis  
 Exussit fœde puppes, et classe subegit  
 Amissa socios ignotæ linquere terræ. 795  
 Quod superest, oro, liceat dare tuta per undas  
 Vela tibi! liceat Laurentem attingere Thybrim,  
 Si concessa peto, si dant ea mœnia Parcæ."  
 Tum Saturnius hæc domitor maris edidit alti:  
 "Fas omne est, Cytherea, meis te fidere regnis, 800  
 Unde genus ducis. Merui quoque; sæpe furores  
 Compressi et rabiem tantam cœlique marisque. *Tege.*  
 Nec minor in terris (Xanthum Simoëntaque testor)  
 Æneæ mihi cura tui. Quum Troia Achilles  
 Exanimata sequens impingeret agmina muris, 805  
 Millia multa daret leto, gementque repleti  
 Amnes, nec reperire viam atque evolvere posset  
 In mare se Xanthus, Pelidæ tunc ego forti  
 Congressum Ænean nec dis nec viribus æquis  
 Nube cava rapui, cuperem quum vertere ab imo 810  
 Structa meis manibus perjuræ mœnia Trojæ.  
 Nunc quoque mens eadem perstat mihi: pelle timorem.  
 Tutus, quos optas, portus accedet Avernî.  
 Unus erit tantum, amissum quem gurgite quæret;  
 Unum pro multis dabitur caput." 815  
 His ubi læta deæ permulsit pectora dictis,  
 Jungit equos auro genitor, spumantiaque addit  
 Frena feris, manibusque omnes effundit habenas:  
 Cæruleo per summa levis volat æquora curru.  
 Subsidunt undæ, tumidumque sub axe tonanti 820  
 Sternitur æquor aquis; fugiunt vasto æthere nimbi.  
 Tum variæ comitum facies,—immania cete,  
 Et senior Glauci chorus Inousque Palæmon,  
 Tritonesque citi Phoreique exercitus omnis:  
 Læva tenet Thetis et Melite Panopeaque virgo, 825  
 Nesæ Spioque Thaliaque Cymodoceque.  
 His patris Æneæ suspensam blanda vicissim  
 Gaudia pertentant mentem; jubet ocius omnes  
 Attolli malos, intendi brachia velis.  
 Una omnes fecere pedem, pariterque sinistros, 830  
 Nunc dextros solvere sinus; una ardua torquent

Cornua detorque: truces ferunt sua flamma classem  
 Princeps ante omnes de usum Palinurus agebat  
 Agmina: ad lumen iter cursum contendere possi.  
 Jamque fore ne hanc cordi nox lura la metam 837  
 Contigerat: plebs la lavant membra quiete  
 Sub remis ipse per aura sedilia iactat:  
 Quum levi aetheriis delapsus Somnus ad auras  
 Aera demovit tendebusum, et dissipat umbras.  
 Te, Palinure, petens, tibi soania tristia pariter 840  
 Insoniti: puppique deus consedit in alta,  
 Phorbanti similis, funditque has ore loquelas:  
 "Laside Palinure, ferunt ipse per aura classem:  
Aequatae spirant aures: datur hic requies.  
 Pone equit, tessosque oculos turare labori.  
 Ipse ego paulisper pro te tua navis in ideo 845  
 Cui vix attollens Palinurus lumina fateri.  
 "Mene salis placidi vultum fluctusque quotos  
 Ignorare jubes? mene huic confidere monstro?  
 Aenean credam quid enim fallacibus anstris, 850  
 Et corli toties decipus fraude seni?"  
 Talia dicta dabat, clavumque adfixus et haerens  
 Nusquam amittebat, oculosque sub aethra tenelat.  
 Ecce deus ramum Lethaeo rore madentem  
 Vique soporatum Stygia super utraque quassat 855  
 Tempora, cunctantique natantia limina solvit  
 Vix primos inopina quies laxaverat artus:  
 Et super incumbens, cum puppis parte revoluta  
 Cunque gubernaculo, Equi bes prope est in vias.  
 Praecipit mactare sedes ne pulchrae spe vo autem 860  
 Ipse volans tenues se sustulit alas ad auras  
 Currit iter tutum mari socius aequore classis,  
 Promissisque patris Neptuni interrita fortiter.  
 Jamque adeo, caput. Scutum advecta cubitat,  
 Difficiles quondam, multorumque ossibus altis; 865  
 Tum rauca assiduo luctu sale saxa sonant:  
 Quum pater amissio fluitantem errare magistro  
 Sensit, et ipse ratem nocturnis rexit in undis,  
 Multa gemens, casuque animam concussus amici.  
 "O nimium cedo et pelago confise sereno, 870  
**Nudus in ignota, Palinure, jacebis arena!"**

P. VIRGILII MARONIS

Æ N E I D O S

LIBER SEXTUS.

Sic fatur lacrimans, classique immittit habenas,  
Et tandem Euboïcis Cumarum allabatur oris.  
Obvertunt pelago proras; tum dente tenaci  
Ancora fundabat naves, et litora curvæ  
Prætexunt puppes. Juvenum manus emicat ardens 5  
Litus in Hesperium; quærit pars semina flammæ  
Abstrusa in venis silicis; pars densa ferarum  
Tecta rapit. silvas, inventaque flumina monstri  
At pius Æneas arces, quibus altus Apollo  
Præsidet, horrendæque procul secreta Sibyllæ, 10  
Antrum immane, petit, magnam cui mentem animumque  
Delius inspirat vates aperitque futura.  
Jam subeunt Triviæ lueos atque auræa tecta.  
Dædalus, ut fama est, fugiens Minoïa regna,  
Præpetibus pennis ausus se credere cœlo, 15  
Insuetum per iter gelidas enavit ad Aretos.  
Chalcidicaque levis tandem super adstitit arce.  
Redditus his primum terris tibi, Phœbe, sacravit  
Remigium alarum, posuitque immania templa.  
In foribus letum Androgeï: tum pendere pœnas 20  
Cceropidæ jussi, miserum! septena quotannis  
Corpora natorum; stat ductis sortibus urna.  
Contra elata mari respondet Gnosia tellus:  
Hic crudelis amor tauri suppostaque furto 25  
Pasiphaë, mixtumque genus prolesque biformis  
Minotaurus inest, Veneris monumenta nefandæ;  
Hic labor ille domus et inextricabilis error:

Magnum reginae sed enim miseratus amorem  
 Dædalus ipse dolos tecti ambagesque resolvit.  
 Cæca regens filo vestigia. Tu quoque magnam 30  
 Partem opere in tanto, sineret dolor, leare, haberes.  
 Bis conatus erat casus collingere in uno;  
 Bis patriæ cecidere manus. Quin profenus omnia  
 Perlegerent oculis, nî jam præmissus Achates  
 Alloret atque una Phœbi Triviaeque sacros, 35  
 Dèiphobe Glauci, fatur quæ talia regi:  
 "Non hoc ista sibi tempus spectacula poscit:  
 Nunc grege de intacto septem mactare juvencos  
 Præstiterit, totidem lectas de more bidentes."  
 Talibus afflata Ænean — nec sacra morantur 40  
 Jussa viri — Teucros vocat alta in templa sacerdos.  
 Excisum Euboicæ latus ingens rupis in antrum,  
 Quo lati ducunt aditus centum, ostia centum;  
 Unde ruant totidem voces, responsa Sibyllæ.  
 Ventum erat ad limen, quum virgo, "Pescere fata 45  
 Tempus," ait: "deus, ecce deus!" Cui talia fanti,  
 Ante fores subito non vultus, non color unus,  
 Non comæ mansere comæ; sed pectus anhelum,  
 Et rabie fera corda tument; majorque videri.  
 Nec mortale sonans, allata est numine quando 50  
 Jam propiore dei. "Cessas in vota precesque,  
 Tros," ait, "Ænea? cessas? neque enim ante dehiscunt  
 Attonitæ magna ora domus." Et talia fata  
 Conticuit. Gelidus Teneris per dura cucurrit  
 Ossa tremor, funditque preces rex pectore ab imo: 55  
 "Phœbe, graves Trojæ semper miserate labores,  
 Dardana qui Paridis directi tela manusque  
 Corpus in Æacide; magnas obcumbit terras  
 Tot maria intravi, duce te, penitusque repostas  
 Massylum gentes prætentaque Syrtibus arva; 60  
 Jam tandem Italiæ fugientis prendimus oras.  
 Hæc Trojana tenuis fuerit fortuna secuta.  
 Vos quoque Pergamæ jam fas est parcere genti,  
 Dique decæque omnes, quibus obstitit Ilium et ingens  
 Gloria Dardaniæ. Tuque, o sanctissima vates, 65  
 Præscia venturi, da — non indebita posco  
 Regna meis fati — Latio considerare Teucros

Errantesque deos agitataque numina Trojæ.  
 Tum Phœbo et Triviæ solido de marmore templum  
 Instituam festosque dies de nomine Phœbi. 70  
 Te quoque magna manent regnis penetralia nostris;  
 Hic ego namque tuas sortes arcanaque fata,  
 Dicta meæ genti, ponam, lectosque sacrabo,  
 Alma, viros. Foliis tantum ne carmina manda,  
 Ne turbata volent rapidis ludibria ventis: 75  
 Ipsa canas, oro." Finem dedit ore loquendi. —  
 At Phœbi nondum patiens immanis in antro  
 Bacchatur vates, magnum si pectore possit  
 Excussisse deum: tanto magis ille fatigat  
 Os rabidum, fera corda domans, fingitque premendo. — 80  
 Ostia jamque domus patuere ingentia centum  
 Sponte sua, vatisque ferunt responsa per auras:  
 "O tandem magnis pelagi defunete periculis! —  
 Sed terræ graviora manent—in regna Lavini  
 Dardanidæ venient; mitte hanc de pectore curam; 85  
 Sed non et venisse volent. Bella, horrida bella,  
 Et Thybrim multo spumantem sanguine cerno.  
 Non Simois tibi nec Xanthus, nec Dorica castra  
 Defuerint: alius Latio jam partus Achilles,  
 Natus et ipsæ dea: nec Teucris addita Juno 90  
 Usquam aberit: quum tu supplex in rebus egenis  
 Quas gentes Italum aut quas non oraveris urbes!  
 Causa mali tanti conjux iterum hospita Teucris  
 Externique iterum thalami.  
 Tu ne cede malis; sed contra audentior ito, 95  
 Quam tua te fortuna sinet. Via prima salutis,  
 Quod minime reris, Graia pandetur ab urbe."  
 Talibus ex adyto dictis Cumæa Sibylla  
 Horrendas canit ambages antroque remugit  
 Obscuris vera involvens: ea frena furenti 100  
 Coneutit, et stimulos sub pectore vertit Apollo.  
 Ut primum cessit furor et rabida ora quierunt,  
 Incipit Æneas heros: "Non ulla laborum,  
 O virgo, nova mi facies inopinave surgit:  
 Omnia præcepi atque animo mecum ante peregi. 105  
 Unum oro—quando hic inferni janua regis  
 Dicitur et tenebrosa palus Acheronte refuso—

Ire ad conspectum cari genitoris et ora  
 Contingat : doceas iter et sacra ostia pandas  
 Illum ego per flammis et mille sequentia tela  
 110 Eripui his humeris, medioque ex hoste recepi;  
 Ille meum comitatus iter, maria omnia mecum  
 Atque omnes pelagique minas cervice ferebat  
 Inyalidus, vires ultra sortemque senectae.  
 Quin, ut te supplex peterem et tua limina adirem,  
 115 Idem orans mandata dabat. Natique patrisque,  
 Alma, precor, miserere; — potes namque cuncta, nec te  
 Nequidquam lucis Hecate praeficit Avernis;  
 Si potuit manes arcessere conjugis Orpheus,  
 Threïcia fretus cithara fidibusque canoris,  
 120 Si fratrem Pollux alterna morte redemit,  
 Itque reditque viam toties. Quid Thesca magnum,  
 Quid memorem Alciden? Et mi genus ab Jove summo.  
 Talibus orabat dictis, arasque tenebat;  
 Quum sic orga loqui vates: "Sate sanguine divum  
 125 Tros Anchisiada, facilis descensus Averno;  
 Noctes atque dies patet atri janua Ditis;  
 Sed revocare gradum superasque evadere ad auras,  
 Hoc opus, hic labor est. Pauci, quos aequus amavit  
 Jupiter, aut ardens exivit ad aethera virtus,  
 130 Dis geniti potuere. Tenent media omnia silvae,  
 Cocytusque sinu libens circumvenit atro.  
 Quod si tantus amor menti, si tanta cupido est,  
 Bis Stygios innare lacus, bis nigra videre  
 Tartara, et insano juvat indulgere labori,  
 135 Accipe, quae peragenda prius. Latet arbore opaca  
 Aureus et foliis et lento vimine ramus,  
 Junoni infernae datus sacra: hunc tegit omnis  
 Lacus, et obscuris claudunt convallibus umbrae,  
 Sed non ante datur telluris operta subire,  
 140 Auricomos quam qui decerpserit arbore fetus.  
 Hoc sibi pulchra suum ferri Proserpina munus  
 Instituit. Primo avulso non deficit alter  
 Aureus, et simul frondescit virga metallo.  
 145 Ergo alte vestiga oculis, et rite repertum  
 Cappe manu: namque ipse volens facilisque sequetur,  
 Si te fata vocant: aliter, non viribus ullis

Vincere, nec duro poteris convellere ferro.  
 Præterea jacet exanimum tibi corpus amici—  
 Heu nescis!—totamque incestat funere classem, 150  
 Dum consulta petis nostroque in limine pendes.  
 Sedibus hunc refer ante suis, et conde sepulcro.  
 Due nigras pecudes; ea prima piacula sunt.  
 Sic demum lucos Stygis, regna invia vivis  
 Aspicias.” Dixit, pressoque obmutuit ore 155  
 Æneas mæsto defixus lumina vultu  
 Ingreditur, linquens antrum, cæcosque volutat  
 Eventus animo secum. Cui fidus Achates  
 It comes, et paribus curis vestigia figit.  
 Multa inter sese vario sermone serebant, 160  
 Quem socium exanimem vates, quod corpus humandum  
 Diceret. Atque illi Misenum in litore sicco,  
 Ut venere, vident indigna morte peremtum,—  
 Misenum Æoliden, quo non præstantior alter  
 Ære ciere viros, Martemque accendere cantu. 165  
 Hectoris hic magni fuerat comes; Hectora circum  
 Et lituo pugnas insignis obibat et hasta.  
 Postquam illum vita victor spoliavit Achilles,  
 Dardanio Æneæ sese fortissimus heros  
 Addiderat socium, non inferiora secutus. 170  
 Sed tum, forte cava dum personat æquora concha,  
 Demens, et cantu vocat in certamina divos,  
 Æmulus exceptum Triton, si credere dignum est,  
 Inter saxa virum spumosa immerserat unda.  
 Ergo omnes magno circum clamore fremebant, 175  
 Præcipue pius Æneas. Tum jussa Sibyllæ,  
 Haud mora, festinant flentes, aramque sepulcri  
 Congerere arboribus cœloque educere certant.  
 Itur in antiquam silvam, stabula alta ferarum:  
 Procumbunt picæ; sonat icta securibus ilex; 180  
 Fraxineæque trabes cuneis et fissile robur  
 Scinditur; advolvunt ingentes montibus ornos.  
 Nec non Æneas opera inter talia primus  
 Hortatur socios, paribusque accingitur armis.  
 Atque hæc ipse suo tristi cum corde volutat, 185  
 Aspectans silvam immensam, et sic forte precatur:  
 “Si nunc se nobis ille aureus arbore ramus

- Ostendat nemore in tanto! quando omnia vere  
 Heu nimium de te vates, Misene, locuta est."  
 Vix ea tatus erat, geminae quum forte columbae  
 Ipsa sub ora viri cœlo venere volantes,  
 Et viridi sedere solo. Tum maximus heros  
 Maternas agnoscit aves, letusque precatur:  
 "Este duces, o, si qua via est, cursumque per auras  
 Dirigite in lucos, ubi pinguem dives opacant  
 Ramus humum. Tuque, o, dubiis ne defice rebus,  
 Diva parens." Sic effatus vestigia pressit,  
 Observans quae signa ferant, quo tendere pergant.  
 Pascentes illae tantum prodire volando,  
 Quantum acie possent oculi servare sequentum.  
 Inde ubi venire ad fauces graveolentis Averni,  
 Tollunt se celeres, liquidumque per aëra lapsae  
 Solibus optatis geminae super arbore sidunt,  
 Discolor unde auri per ramos aura refulsit.  
 Quale solet silvis brumali frigore viscum  
 Fronde virere nova, quod non sua seminat arbor,  
 Et croceo fetu teretes circumdare truncos:  
 Talis erat species auri frondentis opaca  
 Illic: sic leni crepitabat bractea vento.  
 Corripit Aeneas extemplo, avidusque refringit  
 Cunctantem, et vatis portat sub tecta Sibyllae.  
 Nec minus interea Misenum in litore Teucri  
 Flebant, et cineri ingrato suprema ferebant.  
 Principio pinguem tædis et robore secto  
 Ingentem struxere pyram, cui frondibus atris  
 Intexunt latera, et ferales ante cupressos  
 Constitunt, decorantque super fulgentibus armis.  
 Pars calidos latices et aëna undantia flammis  
 Expediunt, corpusque lavant frigentis et unguunt:  
 Fit gemitus. Tum membra toro delicta reponunt,  
 Purpureasque super vestes, velamina nota,  
 Congiunt: pars ingenti subiere feretro,  
 Triste ministerium, et subjectam more parentum  
 Aversi tenere facem. Congesta cremantur  
 Thurea dona, dapes, fuso crateris olivo.  
 Postquam collapsi cineres, et flamma quievit,  
 Reliquias vino et bibulam lavere favillam,



Ossaque lecta cado textit Corynæus ahenō.  
 Idem ter socios pura circumtulit unda,  
 Spargens rorē levi et ramo felicis olivæ, 230  
 Lustravitque viros, dixitque novissima verba.  
 At pius Æneas ingenti mole sepulcrum  
 Imponit, suaque arma viro, remumque tubanque,  
 Monte sub ærio; qui nunc Misenus ab illo  
 Dicitur, æternumque tenet per sæcula nomen. 235

His actis propere exsequitur præcepta Sibyllæ.  
 Spelunca alta fuit vastoque immanis hiatu,  
 Scrupea, tuta lacu nigro nemorumque tenebris,  
 Quam super haud ullæ poterant impune volantes  
 Tendere iter pennis: talis sese halitus atris 240  
 Faucibus effundens supera ad convexa ferebat:  
 [Unde locum Graii dixerunt nomine Aornon.]

Quatuor hic primum nigrantes terga juvencos  
 Constituit, frontique invergit vina sacerdos,  
 Et summas carpens media inter cornua sætas, 245

Ignibus imponit sacris, libamina prima,  
 Voce vocans Hecaten Cœloque Ereboque potentem:  
 Supponunt alii cultros, tepidumque cruorem  
 Suscipiunt pateris. Ipse atri velleris agnam  
 Æneas matri Eumenidum magnæque sorori 250

Ense ferit, sterilemque tibi, Proserpina, vaccam:  
 Tum Stygio regi nocturnas inchoat aras,  
 Et solida imponit taurorum viscera flammis,  
 Pingue super oleum infundens ardentibus extis.  
 Ecce autem primi sub lumina solis et ortus 255

Sub pedibus mugire solum et juga cœpta moveri  
 Silvarum, visæque canes ululare per umbram,  
 Adventante dea. "Procul o, procul este, profani,"  
 Conclamat vates, "totoque absistite luco;  
 Tuque invade viam, vaginaque cripe ferrum: 260

Nunc animis opus, Ænea, nunc pectore firmo.  
 Tantum effata, furens antro se immisit aperto:  
 Ille ducem haud timidis vadentem passibus æquat.

Di, quibus imperium est animarum, Umbræque silentes,  
 Et Chaos, et Phlegethon, loca nocte tacentia late, 265  
 Sit mihi fas audita loqui; sit numine vestro  
 Pandere res alta terra et caliginē mersas.

- Ibant obscuri sola sub nocte per umbram,  
 Perque domos Ditis vacuas et inania regna :  
 Quale per incertam lunam sub luce maligna  
 Est iter in silvis : ubi cælum condidit umbra  
 Jupiter, et rebus nox abstulit atra colorem.  
 Vestibulum ante ipsum primisque in faucibus Orci  
 Lugetus et ulteriores posuere cubilia Curæ :  
 Pallentesque habitant Morbi, tristisque Senectus,  
 Et Metus, et malesuada Fames, ac turpis Egestas,—  
 Terribiles visu formæ, — Letumque, Labosque :  
 Tum consanguineus Leti Sopor, et mala mentis  
 Gaudia, mortiferumque adverso in limine Bellum,  
 Ferreique Eumenidum thalami, et Discordia demens,  
 Vipereum cinem vittis innexa cruentis.  
 In medio ramos amensæque trachinæ pandit  
 Unus opaca ingens, quam selem Scindia vulgo  
 Vixit credere ferunt, foliisque sub omnibus hærent  
 Multaque præterea variarum monstra terrarum,  
 Centauri in foribus stabulata, Scyllæque latrones,  
 Et centumgeminus Briareus, ac bellua Lerne  
 Horrendum stridens, flammisque armata Chimaera,  
 Gorgones, Harpyiæque, et forma tricornis umbrae  
 Corripit hic subita trepidus formidine ferrum  
 Æneas, strictamque aciem venientibus offert ;  
 Et, ni docta comas tenues sine corpore vitas  
 Admoneat volitare cava sub imagine formæ,  
 Irruat, et frustra ferro diverberet umbras.  
 Hinc via, Tartarei que fert Acherontis ad undas :  
 Turbidus hic coeno vastaque voragine gurges  
 Æstuat, atque omnem Coepto cruetat arenam  
 Portitor has horrendus aquas et flumina servat  
 Terribili squalore Charon, cui plurima mento  
 Canities inculca jacet, stant lumina flamma,  
 Sordidus ex humeris nodo dependet amictus.  
 Ipse ratem conto subigit velisque ministrat,  
 Et ferraginea subvectat corpora cymba,  
 Jam senior — sed cruda deo viridisque senectus.  
 Huc omnis turba ad ripas effusa rucbat,  
 Matres atque viri, defunctæque corpora vitæ  
 Magnanimum heroum, pueri innuptæque puellæ,

Impositique rogis juvenes ante ora parentum :  
 Quam multa in silvis auctumni frigore primo  
 Lapsa cadunt folia, aut ad terram gurgite ab alto 310  
 Quam multæ glomerantur aves, ubi frigidus annus  
 Trans pontum fugat et terris immittit apricis.  
 Stabant orantes primi transmittere cursum,  
 Tendebantque manus ripæ ulterioris amore ;  
 Navita sed tristis nunc hos, nunc accipit illos, 315  
 Ast alios longe submotos arcet arena.  
 Æneas, miratus enim motusque tumultu,  
 "Dic," ait, "o virgo, quid vult concursus ad amnem ?  
 Quidve petunt animæ ? vel quo discrimine ripas  
 Hæ relinquunt, illæ remis vada livida verrunt ?" 320  
 Olli sic breviter fata est longæva sacerdos :  
 "Anchisa generate, deum certissima proles,  
 Coccyti stagna alta vides Stygiamque paludem,  
 Di cujus jurare timent et fallere numen.  
 Hæc omnis, quam cernis, inops inhumataque turba est ; 325  
 Portitor ille Charon ; hi, quos vehit unda, sepulti.  
 Nec ripas datur horrendas et rauca fluenta  
 Transportare prius, quam sedibus ossa quierunt.  
 Centum errant annos volitantque hæc litora circum :  
 Tum demum admissi stagna exoptata revisunt." 330  
 Constitit Anchisa satus et vestigia pressit,  
 Multa putans, sortemque animo miseratus iniquam.  
 Cernit ibi mæstos et mortis honore carentes  
 Leucaspim et Lyciæ ductorem classis Orontem,  
 Quos simul a Troja ventosa per æquora vectos 335  
 Obruit auster, aqua involvens navenique virosque.  
 Ecce gubernator sese Palinurus agebat,  
 Qui Libyco nuper cursu, dum sidera servat,  
 Exciderat puppi mediis effusus in undis.  
 Hunc ubi vix multa mæstum cognovit in umbra, 340  
 Sic prior alloquitur : "Quis te, Palinure, decorum  
 Eripuit nobis, medioque sub æquore mersit ?  
 Dic age. Namque mihi, fallax haud ante repertus,  
 Hoc uno responso animum delusit Apollo,  
 Qui fore te ponto incolumem, finisque canebat 345  
 Venturum Ausonios. En hæc promissa fides est ?"  
 Ille autem : "Neque te Phœbi cortina fefellit,

Dux Anchisiada, nec me deus æquore mersit.  
 Namque gubernaculum multa vi forte revulsum,  
 Cui datus hærebam custos, cursusque regelaum, 350  
 Præcipitans traxi mecum. Maria aspera juro,  
 Non ullum pro me tantum cepisse timorem.  
 Quam tua ne, spoliata armis, excussa magistro,  
 Deficeret, tantis navis surgentibus undis.  
 Tres notus Libernas immensa per æquora rictos 355  
 Vexit me violentus aquarum; vix lumine quæto  
 Prespexi Italiam summa sublimis ab unda.  
 Paullatim adhuc in terræ: jam tota tenebam.  
 Nil gens crudelis madida cum veste gravatum  
 Prensantemone unius manibus capita aspera reor 360  
 Ferro invasisset, prædæque ignara putasset.  
 Nunc me fluctus habet, versantque in litore venti.  
 Quod te per cœli jucundum lumen et auras,  
 Per genitorem oro, per spes surgentis Iuli,  
 Eripe me his, inviete, malis: aut tu mihi terram 365  
 Infice, namque potes, portusque require Velinos:  
 Aut tu, si qua via est, si quam tibi diva creatrix  
 Ostendit, neque enim, credo, sine numine divum  
 Flumina tanta paras Stygiamque innare paludem —  
 Da dextram misero, et tecum me tolle per undas, 370  
 Sedibus ut saltem placidis in morte quiescam.”  
 Talia tatus erat, cepit quum talia vates:  
 “Unde late, o Palinure, tibi tam dira cupido?  
 Tu Stygias inhumatus aquas annemque severam  
 Emendendum aspicias, riparumve in iussus adibis? 375  
 Desine fata deum flecti sperare precando.  
 Sed ecce dicta memor, duri s’ latia casus.  
 Nam tua finitimi, longe lateque per urbes  
 Prolegis acti coelestibus, ossa palant.  
 Et stant tumulum, et tumulo solennia mittunt, 380  
 Æternæque locus Palmuri nomen habebit.”  
 His dictis curæ cinctus, pulsusque parumper  
 Corde dolor tristis, gaudet cognomine terra. —

Ergo iter inceptum paragunt, fluxioque propinquant.  
 Navita quos jam inde ut Stygia prospexit ab unda 385  
 Per tacitum nemus ne, pedemque advertere ripæ,  
 Sic prior aggreditur dictis, atque increpat ultro:

"Quisquis es, armatus qui nostra ad flumina tendis,  
 Fare age, quid venias; jam istinc, et comprime gressum.  
 Umbrarum hic locus est, Somni Noctisque soporæ; 390  
 Corpora viva nefas Stygia vectare carina.  
 Nec vero Alciden me sum lætatus euntem  
 Accepisse laeu, nec Thesea Pirithoumque,  
 Dis quanquam geniti atque invicti viribus essent.  
 Tartareum ille manu custodem in vincla petivit, 395  
 Ipsius a solio regis, traxitque trementem:  
 Hi dominam Ditis thalamo deducere adorti."  
 Quæ contra breviter fata est Amphrysia vates:  
 "Nullæ hic insidiæ tales; absiste moveri;  
 Nec vim tela ferunt: licet ingens janitor antro 400  
 Æternum latrans exsanguis terreat umbras;  
 Casta licet patrui servet Proserpina limen.  
 Troïus Æneas, pietate insignis et armis,  
 Ad genitorem inas Erebi descendit ad umbras.  
 Si te nulla movet tantæ pietatis imago, 405  
 At ramum hunc (aperit ramum, qui veste latebat)  
 Agnosceas." Tumida ex ira tum corda residunt.  
 Nec plura his. Ille admirans venerabile donum  
 Fatalis virgæ longo post tempore visum,  
 Cæruleam advertit puppin, ripæque propinquat. 410  
 Inde alias animas, quæ per juga longa sedebant,  
 Deturbat, laxatque foros: simul accipit alveo  
 Ingentem Ænean. Gemit sub pondere cymba  
 Sutilis, et multam accepit rimosa paludem.  
 Tandem trans fluvium incolumis vatemque virumque 415  
 Informi limo glaucaque exponit in ulva.  
 Cerberus hæc ingens latratu regna trifauci  
 Personat, adverso recubans immanis in antro.  
 Cui vates, horrere videns jam colla colubris,  
 Melle soporatam et medicatis frugibus offam 420  
 Objicit. Ille fame rabida tria guttura pandens  
 Corripit objectam, atque immania terga resolvit  
 Fusus humi, totoque ingens extenditur antro.  
 Occupat Æneas aditum custode sepulto,  
 Evaditque celer ripam irremeabilis undæ. 425  
 Continuo auditæ voces, vagitus et ingens  
 Infantumque animæ flentes, in limine primo,

- Quos duleis vitæ exsortes et ab ubero raptos  
 Abstulit atra dies et funere mersit acerbo.  
 Hos juxta falso damnati crimine mortis. 430  
 Nec vero hæc sine sorte datæ, sine judice, sedes;  
 Quæsitior Minos urnam movet; ille silentum  
 Conciliumque vocat vitasque et crimina discit  
 Proxima deinde tenent mesti loca, qui sibi letum  
 Insontes peperere manu, lucemque perosi 435  
 Projecere animas. Quam vellent æthere in alto  
 Nunc et pauperiem et duros perferre labores!  
 Fas obstat, tristisque palus inamabilis unda  
 Alligat, et novies Styx interfusa coërect.  
 Nec procul hinc partem fusi monstrantur in omnem 440  
 Lugentes campi; sic illos nomine dicunt.  
 Hic, quos durus amor crudeli tæbe peredit,  
 Secreti eclant calles et myrtea circum  
 Silva tegit; curæ non ipsa in morte relinquunt.  
 His Phædræ Procinque locis, mestamque Eriphylen 445  
 Crudelis nati monstrantem vulnera, cernit,  
 Evadneque et Pasiphaën; his Laodamia  
 It comes, et juvenis quondam, nunc femina, Cæneus,  
 Rursus et in veterem fato revoluta figuram.  
 Inter quas Phœnissa recens a vulnere Dido 450  
 Errabat silva in magna; quam Troïus heros  
 Ut primum juxta stetit agnovitque per umbram  
 Obscuram, qualem primo qui surgere mense  
 Aut videt aut vidisse putat per nubila lunam,  
 Demisit lacrimas, dulcique atlatus amore est: 455  
 "Infelix Dido, verus mihi nuntius ergo  
 Venerat, extinctam ferroque extrema secutam?  
 Funeris hoc tibi causa fui? Per sidera juro.  
 Per superos, et si qua fides tellure sub ima est,  
 Invitus, regina, tuo de litore cessi. 460  
 Sed me jussa deum, quæ nunc has ire per umbras,  
 Per loca senta situ cogunt noctemque profundam,  
 Imperiis egere suis; nec credere quivi  
 Hunc tantum tibi me discessu ferre dolorem.  
 Siste gradum, teque aspectu ne subtrahæ nostro. 465  
 Quem fugis? extrinsecum fato, quod te alloquor, hoc est."  
 Talibus Æneus ardentem et torva tuentem

Lenibat dictis animum, lacrimasque ciebat.

Illa solo fixos oculos aversa tenebat;

Nec magis incepto vultum sermone movetur, 470

Quam si dura silex aut stet Marpesia cautes.

Tandem corripuit sese, atque inimica refugit

In nemus umbriferum, conjux ubi pristinus illi

Respondet curis, æquatque Sychæus amorem.

Nec minus Æneas, casu percussus iniquo, 475

Prosequitur lacrimans longe et miseratur euntem.

Inde datum molitur iter. Jamque arva tenebant

Ultima, quæ bello clari secreta frequentant.

Hic illi occurrit Tydeus, hic inclytus armis

Parthenopæus, et Adrasti pallentis imago. 480

Hic multum fleti ad superos belloque caduci

Dardanidæ: quos ille omnes longo ordine cernens

Ingemuit, Glaucumque Medontaque Thersiloichumque,

Tres Antenoridas, Cererique sacrum Polyphœten,

Idæumque, etiam currus, etiam arma tenentem. 485

Circumstant animæ dextra lævaque frequentes.

Nec vidisse semel satis est; juvat usque morari,

Et conferre gradum, et veniendi discere causas.

At Danaum procures Agamemnoniæque phalanges,

Ut videre virum fulgentiaque arma per umbras, 490

Ingenti trepidare metu: pars vertere terga,

Ceu quondam petiere rates; pars tollere vocem

Exiguam: inceptus clamor frustratur hiantes.

Atque hic Priamiden laniatum corpore toto

Deïphobum videt, et lacerum crudeliter ora. 495

Ora manusque ambas, populataque tempora raptis

Auribus, et truncas inhonesto vulnere nares.

Vix adeo agnovit pavitantem et dira tegentem

Supplicia, et notis compellat vocibus ultro:

"Deïphobe armipotens, genus alto a sanguine Teucris, 500

Quis tam crudeles optavit sumere pœnas?

Cui tantum de te licuit? Mihi fama suprema

Nocte tulit fessum vasta te cæde Pelasgum

Procubuisse super confusæ stragis acervum.

Tunc egomet tumulum Rhœteo in litore inanem 505

Constitui, et magna manes ter voce vocavi.

Nomen et arma locum servant: te, amice, nequivi

- Conspicere, et patria decedens ponere terra."  
 Ad quæ Priamides: "Nihil o tibi amice relictum;  
 Omnia Delphobæ solvisti et funeris umbris, 510  
 Sed me fata mea et seclæ exitiale Lacu hæ  
 His mersere malis: illa hæc monumenta reliquit.  
 Namque, ut supremam falsa inter gaudia noctem  
 Egerimus, nosti; et nimium meminisse necesse est.  
 Quum fatalis equus saltu super ardua venit 515  
 Pergamæ, et arigatum peditem gravis attulit alve.  
 Illa chorum simulans evantes ergia circum  
 Ducebat Phrygias; flammam media ipsa tenebat  
 Ingentem, et summa Danaos ex arce vocabat.  
 Tum hæc confectum curis somnoque gravatum 520  
 Infelix habuit thalamus, pressitque jacentem  
 Duleis et alta quies placidæque simillima morti  
 Egredia interea conjux arma omnia tectis  
 Amovet, et fidum capiti subduxerat enseni;  
 Intra tecta vocat Menelaum, et limina pandit, 525  
 Scilicet id magnum sperans fore munus amanti.  
 Et famam extinguï veterum sic posse malorum.  
 Quid moror? irruunt thalamo; comes ad litus una  
 Hortator seclerum Æolides. — Di, talia Graiis  
 Instaurate, pio si ponas ore riposo, 530  
 Sed te qui vivum effusus, age fare vicissim.  
 Attulerint. — Pelagine venis erroribus actus,  
 An monitu divum? an quæ te fortuna fatigat,  
 Ut tristes sine sole domos, loca turbata, adires?"  
 Hæc vice sermonum roseis Aurora quadrigis 535  
 Jam medium ætherio cursu traheret axem;  
 Et fors omne datum traherent per talia tempus;  
 Sed comes admonuit, breviterque adlata Sphylæ est.  
 "Næx erat, Æneæ; nos flendo duemus locas.  
 Ille locus est, partes ubi se via findit in anclas: 540  
 Dexteræ quæ Datis magni sub moenia tendit,  
 Hæc iter Elysium nobis: at lava malorum  
 Exeret poenas, et ad impia Tartara mittit."  
 Delphobus contra: "Ne savi, magna sacerdos;  
 Discedam, explebo luctum, reddarque tenebris, 545  
 I decus, i, nostrum; in choribus utere fati."  
 Tantum effatus, et in verbo vestigia torsit.



Respicit Æneas subito, et sub rupe sinistra  
 Mœnia lata videt, tripliei circumdata muro,  
 Quæ rapidus flammis ambit torrentibus amnis 550  
 Tartareus Phlegethon, torquetque sonantia saxa.  
 Porta adversa, ingens, solidoque adamante columnæ,  
 Vis ut nulla virum, non ipsi excindere ferro  
 Coelicolæ valeant. Stat ferrea turris ad auras;  
 Tisiphoneque sedens, palla succincta cruenta, 555  
 Vestibulum exsomnis servat noctesque diesque.  
 Hinc exaudiri gemitus, et sæva sonare  
 Verbera; tum stridor ferri tractæque catenæ.  
 Constitit Æneas, strepituque exterritus haesit.  
 “Quæ seclerum facies? o virgo, effare: quibusve 560  
 Urgentur pœnis? quis tantus plangor ad auras?”  
 Tum vates sic orsa loqui: “Dux inelyte Teucrum,  
 Nulli fas cæsto scelus insistere limen;  
 Sed me quum lucis Hecate præfecit Avernus,  
 Ipsa deum pœnas docuit, perque omnia duxit. 565  
 Gnosius hæc Rhadamanthus habet durissima regna,  
 Castigatque auditque dolos, subigitque fateri,  
 Quæ quis apud superos, furto lætatus inani,  
 Distulit in seram commissa piacula mortem.  
 Continuo sontes ultrix accincta flagello 570  
 Tisiphone quatit insultans, torvosque sinistra  
 Intentans angues vocat agmina sæva sororum.  
 Tum demum horrisono stridentes cardine sacræ  
 Panduntur portæ. Cernis, custodia qualis  
 Vestibulo sedeat? facies quæ limina servet? 575  
 Quinquaginta atris immanis hiatibus Hydra  
 Sævior intus habet sedem. Tum Tartarus ipse  
 Bis patet in præceps tantum tenditque sub umbras,  
 Quantus ad ætherium cœli suspectus Olympum.  
 Hic genus antiquum Terræ, Titania pubes, 580  
 Fulmine dejecti fundo volvuntur in imo.  
 Hic et Aloïdas geminos, immania vidi  
 Corpora, qui manibus magnum rescindere cœlum  
 Aggressi, superisque Jovem detrudere regnis.  
 Vidi et crudeles dantem Salmonea pœnas, 585  
 Dum flammæ Jovis et sonitus imitatur Olympi.  
 Quatuor hic invectus equis et lampada quassans

Per Graium populos mediæque per Elidis urbem  
 Ibat ovans, divumque sibi poscebat honorem,  
 Demens! qui nimbos et non imitabile fulmen  
 590 Ære et cornipedum pulsu simularet equorum.  
 At pater omnipotens densa inter nubila telum  
 Contorsit, non ille facies nec funea talis  
 Lamina, præcipitemque immani turbine adegit.  
 Nec non et Tityon, Terræ omniparentis alumnum, 595  
 Cernere erat, per tota novem cui jugera corpus  
 Porrigitur, rostroque immanis vultur olivæ  
 Immortale jecur tendens, fecundaque pennis  
 Viscera rimaturque epulis habitatque sub alto  
 600 Pectore; nec fibris requies datur ulla renatis.  
 Quid memorem Lapithas, Ixiona Pirithoumque?  
 Quos super atra silex jam jam laqueis cadentibus  
 Imminet assimilis. Lucent genalibus albis  
 Aurea fulera toris, epulæque ante ora paratæ  
 605 Regifico luxu; Furiam maxima juxta  
 Accubat, et manibus prohibet contingere mensas,  
 Exsurgitque facem attollens, atque intonat ore.  
 Hic, quibus invisi fratres, dum vita manebat,  
 Pulsatusve parens, et fraus innexa clienti;  
 610 Aut qui divitiis soli incubuere repertis,  
 Nec partem posuere suis, quæ maxima turba est;  
 Quique ob adulterium casi; quique arma secuti  
 Impia, nec veriti dominorum fallere dextras,—  
 Inclusi penam expectant. Ne quare doceri,  
 615 Quam penam, aut quæ forma viros fortunave mersit  
 Saxum ingens volvunt alii, radiisve rotarum  
 Districti pendent; sedet æternumque sedebit  
 Infelix Theseus; Phlegyasque miserrimus omnes  
 Admonet, et magna testatur voce per umbras:  
 ‘Discite justitiam moniti, et non temere divos’ 620  
 Vendidit hic auro patriam, dominumque potentem  
 Imposuit, fixit leges pretio atque refixit:  
 Hic thalamum invasit natæ vetitosque hymenæos:  
 Ausi omnes immane nefas, ausoque potiti,  
 625 Non, mihi si linguae centum sint, oraque centum,  
 Ferrea vox, omnes scelerum comprehendere formas,  
 Omnia penarum percurrere nomina possim.”

Hæc ubi dicta dedit Phœbi longæva sacerdos :

“Sed jam age, carpe viam et susceptum perfice munus ;  
Acceleremus,” ait : “Cyclopum educta caminis 630

Mœnia conspicio atque adverso fornice portas,

Hæc ubi nos præcepta jubent deponere dona.”

Dixerat, et pariter gressi per opaca viarum

Corripiunt spatium medium, foribusque propinquant.

Occupat Æneas aditum, corpusque recenti 635

Spargit aqua, ramumque adverso in limine figit.

His demum exactis, perfecto munere divæ,

Devenere locos lætos et amœna vireta

Fortunatorum nemorum sedesque beatas.

Largior hic campos æther et lumine vestit 640

Purpureo, solemque suum, sua sidera norunt.

Pars in gramineis exercent membra palæstris,

Contendunt ludo et fulva luctantur arena ;

Pars pedibus plaudunt choreas et carmina dicunt.

Nec non Threïcius longa cum veste sacerdos 645

Obloquitur numeris septem discrimina vocum,

Jamque eadem digitis, jam pectine pulsat eburno.

Hic genus antiquum Teucri, pulcherrima proles,

Magnanimi heroës, nati melioribus annis,

Ilusque Assaracusque et Trojæ Dardanus auctor. 650

Arma procul currusque virum miratur inanes.

Stant terra defixæ hastæ, passimque soluti

Per campos pascuntur equi. Quæ gratia curruum

Armorumque fuit vivis, quæ cura nitentes

Pascere equos, eadem sequitur tellure repostos. 655

Conspicit ecce alios dextra lævaque per herbam

Vescentes lætumque choro Pæana canentes,

Inter odoratum lauri nemus, unde superne

Plurimus Eridani per silvam volvitur amnis.

Hic manus ob patriam pugnando vulnera passi, 660

Quique sacerdotes casti, dum vita manebat,

Quique pii vates et Phœbo digna locuti,

Inventas aut qui vitam excoluere per artes,

Quique sui memores alios fecere merendo :

Omnibus his nivea cinguntur tempora vitta. 665

Quos circumfusus sic est affata Sibylla,—

**Musæum ante omnes ; medium nam plurima turba**

Hunc habet, atque humeris exstantem suspexit altis. —  
 "Dicite, felices animae, tuque, optime vates,  
 Quae regio Aenchi-en, quis habet locus? illius ergo 670  
 Venimus, et magnos Laebi tranavimus annos."  
 Atque huic responsum parens ita reddidit heres:  
 "Nulli certa domus: lucis habitamus opacis,  
 Riparumque toros et prata recentia rivis  
 Incolimus. Sed vos, si fert ita corde voluntas, 675  
 Hoc superate jugum: et facili jam tramite si tam."  
 Dixit, et ante tulit gressum, camposque nitentes  
 Desuper ostentat; dehinc summa cacumina linunt  
 At pater Anchises penitus econvulle virenti  
 Inclusas animas superumque ad lumen ituras 680  
 Lustrabat studio recolens, omnemque suorum  
 Forte recensebat numerum, carosque nepotes,  
 Cataque fortuna-que virum moresque manusque,  
 Isque ubi tendentem adversum per gramina vidit  
 Aenean, alacris palmas utrasque tetendit, 685  
 Effusaque genis lacrimae, et vox excidit ore:  
 "Venisti tandem, tuaque spectata parenti  
 Vicit iter durum pietas? datur ora tueri,  
 Nate, tua, et notas audire et reddere voces?  
 Sic equidem ducebam animo, rebarque futurum, 690  
 Tempora dinumerans, nec me mea cura fefellit.  
 Quas ego te terras et quanta per aequora vectum  
 Accipio! quantis jaetatum, nate, periculis!  
 Quam metui, ne quid Libya tibi regna nocerent!"  
 Ille autem: "Tua me, genitor, tua tristis imago, 695  
 Sapius occurrens, laeae lumen tendere adegit.  
 Stant saepe Tyrrheno classes. Da jungere dextram,  
 Da, genitor, teque amplexu ne subtrahere nostro."  
 Sic memorans largo fletu simul ora rigabat.  
 Ter conatus ibi collo dare brachia circum, 700  
 Ter frustra comprehensa manus elugit imago,  
 Par levibus ventis voluerique simillima somno.  
 Interea videt Aeneas in valle reducta  
 Seclusum nemus, et virgulta sonantia silvis,  
 Lethaeumque, domos placidas qui praeonat, amnem. 705  
 Hunc circum innumerae gentes populique volabant:  
 Ac velut in pratis ubi apes aestate serena

Floribus insidunt variis, et candida circum  
 Lilia funduntur; strepit omnis murmure campus. 710  
 Horrescit visu subito, causasque requirit  
 Inscius Æneas, quæ sint ea flumina porro,  
 Quive viri tanto complerint agmine ripas.  
 Tum pater Anchises: "Animæ, quibus altera fato  
 Corpora debentur, Lethæi ad fluminis undam  
 Securos latices et longa oblivia potant. 715  
 Has equidem memorare tibi atque ostendere coram,  
 Jampridem hanc prolem cupio enumerare meorum,  
 Quo magis Italia mecum lætere reperta.  
 O pater, anne aliquas ad cælum hinc ire putandum est  
 Sublimes animas, iterumque ad tarda reverti 720  
 Corpora? quæ lucis miseris tam dira cupido?  
 Dicam equidem, nec te suspensum, nate, tenebo."  
 Suscipit Anchises, atque ordine singula pandit.  
 "Principio cælum ac terras camposque liquentes  
 Lucentemque globum Lunæ Titaniaque astra 725  
 Spiritus intus alit, totamque infusa per artus  
 Mens agitat molem et magno se corpore miscet.  
 Inde hominum pecudumque genus vitæque volantum  
 Et quæ marmoreo fert monstra sub æquore pontus.  
 Igneus est ollis vigor et cœlestis origo 730  
 Seminibus; quantum non noxia corpora tardant  
 Terrenique hebetant artus moribundaque membra.  
 Hinc metuunt cupiuntque, dolent gaudentque; neque  
 Despiciunt clausæ tenebris et carcere cæco. [animas 735  
 Quin et supremo quum lumine vita reliquit,  
 Non tamen omne malum miseris nec funditus omnes  
 Corporeæ excedunt pestes, penitusque necesse est  
 Multa diu concreta modis inolescere miris.  
 Ergo exercentur pœnis, veterumque malorum  
 Supplicia expendunt. Aliæ panduntur inanes 740  
 Suspensæ ad ventos; aliis sub gurgite vasto  
 Infectum cluitur scelus, aut exuritur igni.  
 Quisque suos patimur manes; exinde per amplum  
 Mittimur Elysium, et pauci læta arva tenemus,  
 Donec longa dies, perfecto temporis orbe, 745  
 Concretam exemit labem, purumque relinquit  
 Ætherium sensum atque auræ simplicis ignem.

Has omnes, ubi mille rotam volvere per annos,  
 Lethaeum ad fluvium deus evocat agmine magno,  
 Scilicet immemores supera ut convexa revisant 750  
 Rursus, et incipiant in corpora velle reverti."  
 Dixerat Anchises; natumque unaque Sibyllam  
 Convectus trahit in medios turbamque sonantem:  
 Et tumulum capit, unde omnes longo ordine possit  
 Adversos legere, et venientum discere vultus. 755  
 "Nunc age, Dardaniam prolem quæ deinde sequatur  
 Gloria, qui mancant Itala de gente nepotes,  
 Illustres animas nostrumque in nomen ituras,  
 Expediam dictis, et te tua fata docebo.  
 Ille, vides, pura juvenis qui nititur hasta, 760  
 Proxima sorte tenet lucis loca, primus ad auras  
 Ætherias Italo commixtus sanguine surget  
 Silvius, Albanum nomen, tua postuma proles.  
 Quem tibi longævo serum Lavinia conjux  
 Educet silvis regem regumque parentem: 765  
 Unde genus Longa nostrum dominabitur Alba.  
 Proximus ille Procas, Trojane gloria gentis,  
 Et Capys, et Numitor, et qui te nomine reddet  
 Silvius Æneas, pariter pietate vel armis  
 Egregius, si unquam regnandam acceperit Albam. 770  
 Qui juvenes! quantas ostendant, aspice, vires!  
 Atque umbrata gerunt civili tempora quereu!  
 Hi tibi Nomentum et Gabios urbemque Fidenam,  
 Hi Collatinas imponent montibus arces,  
 [Laude pudicitie celebres, addentque superbos] 775  
 Pometios Castrumque Inui Bolanque Coramque.  
 Hæc tum nomina erunt, nunc sunt sine nomine terræ.  
 Quin et avo comitem sese Mavortius addet  
 Romulus, Assaraci quem sanguinis Ilia mater  
 Educet. Viden' ut geminæ stant vertice cristæ, 780  
 Et pater ipse suo superum jam signat honore?  
 En hujus, nate, auspiciis illa incluta Roma  
 Imperium tergis, animos æquabit Olympo,  
 Septemque una sibi muro circumdabit arces,  
 Felix prole virum: qualis Berecynthia mater 785  
 Invehitur curru Phrygiæ turrata per urbes,  
 Læta deum partu, centum complexa nepotes,

Omnes cœlicolas, omnes supera alta tenentes.  
 Huc geminas nunc flecte acies, hanc aspice gentem  
 Romanosque tuos. Hic Cæsar, et omnis Iuli 790  
 Progenies, magnum cœli ventura sub axem.  
 Hic vir, hic est, tibi quem promitti sæpius audis,  
 Augustus Cæsar, Divi genus: aurea condet  
 Sæcula qui rursus Latio, regnata per arva  
 Saturno quondam, super et Garamantas et Indos 795  
 Proferet imperium: jacet extra sidera tellus,  
 Extra anni Solisque vias, ubi cœlifer Atlas  
 Axem humero torquet stellis ardentibus aptum.  
 Hujus in adventum jam nunc et Caspia regna  
 Responsis horrent divum et Mæotia tellus, 800  
 Et septemgemini turbant trepida ostia Nili.  
 Nec vero Alcides tantum telluris obivit,  
 Fixerit æripidem cervam licet, aut Erymanthi  
 Pacarit nemora, et Lernam tremefecerit arcu:  
 Nec, qui pampineis victor juga flectit habenis, 805  
 Liber, agens celso Nysæ de vertice tigres.  
 Et dubitamus adhuc virtutem extendere factis?  
 Aut metus Ausonia prohibet consistere terra?  
 Quis procul ille autem ramis insignis olivæ  
 Sacra ferens? Noseo crines incauaque menta 810  
 Regis Romani, primam qui legibus urbem  
 Fundabit, Curibus parvis et paupere terra  
 Missus in imperium magnum. Cui deinde subibit,  
 Otia qui rumpet patriæ residues movebit  
 Tullus in arma viros et jam desueta triumphis 815  
 Agmina. Quem juxta sequitur jactantior Ancus,  
 Nunc quoque jam nimium gaudens popularibus auris.  
 Vis et Tarquinius reges animamque superbam  
 Ultoris Bruti, fascisque videre receptos?  
 Consulis imperium hic primus sævasque secures 820  
 Accipiet, natosque pater nova bella moventes  
 Ad pœnam pulchra pro libertate vocabit,  
 Infelix! Utcumque ferent ea facta minores,  
 Vincet amor patriæ laudumque immensa cupido.  
 Quin Decios Drusosque procul sævumque securi 825  
 Aspice Torquatum et referentem signa Camillum.  
 Illæ autem, paribus quas fulgere cernis in armis,

Concordes animæ nunc et dum nocte premuntur.  
 Heu quantum inter se bellum, si lumina vitæ  
 Attigerint, quantas acies stragemque ciebunt! 830  
 Aggeribus socer Alpinis atque arce Moroci  
 Descendens, gener adversis instructus Eas.  
 Ne, pueri, ne tanta animis assuescite bella.  
 Neu patriæ validas in viscera vertite vires;  
 Tuque prior, tu parce, genus qui ducis Olympo; 835  
 Projice tela manu, sanguis meus.  
 Ille triumphata Capitolia ad alta Corintho  
 Victor ager currum, cæsis insignis Achivis.  
 Eruct ille Argos Agamemnoniasque Mycenæ,  
 Ipsamque Eæcidem, genus arripotentis Achilli. 840  
 Ultus avos Troje, templa et temerata Minervæ.  
 Quis te, magne Cato, tacitum, aut te, Cosse, relinquit?  
 Quis Græcchi genus, aut geminos, duo fulmina belli,  
 Scipiadas, cladem Libyæ, parvoque potentem  
 Fabricium? vel te sulco, Serrane, serentem? 845  
 Quo fessum rapitis, Fabii? tu Maximus ille es,  
 Unus qui nobis cunctando restituis rem.  
 Exeunt alii spirantia mollius æra.  
 Credo equidem, vivos ducent de marmore vultus;  
 Orabant causas melius, cœlique meatus 850  
 Describent radio et surgentia sidera dicent:  
 Tu regere imperio populos, Romane, memento;  
 Hæc tibi erunt artes, pacisque imponere morem,  
 Pacem re subjectis, et debellare superbos."  
 Sic pater Anchises, atque hæc mirantibus addit, 855  
 "Aspice, ut insignis spoliis Marcellus opimis  
 Ingreditur, victorque viros supereminet omnes!  
 Ille rem Romanam, magno turbante tumultu,  
 Sistet, eques sternet Pœnos Gallumque rebellem,  
 Tertiumque arma patri suspendet capta Quirino. 860  
 Atque hic Æneas — una namque ire videbat  
 Egregium forma juvenem et fulgentibus armis,  
 Sed frons læta parum, et dejecto lumina vultu:—  
 "Quis, pater, ille virum qui sic comitatur euntem?  
 Filius, ane aliquis magna de stirpe nepotum? 865  
 Qui strepitus circa comitum! quantum instar in ipso est!  
 Sed Nox atra caput tristi circumvolat umbra."



Tum pater Anchises, lacrimis ingressus obortis :  
 " O nate, ingentem luctum ne quære tuorum ;  
 Ostendent terris hunc tantum fata, neque ultra 870  
 Esse sinent. Nimum vobis Romana propago  
 Visa potens, Superi, propria hæc si dona fuissent.  
 Quantos ille virum magnam Mavortis ad urbem  
 Campus aget gemitus ! vel quæ, Tiberine, videbis 875  
 Funera, quum tumulum præterlabere recentem !  
 Nec puer Iliæa quisquam de gente Latinos  
 In tantum spe tollet avos ; nec Romula quondam  
 Ullo se tantam tellus jactabit alumno.  
 Heu pietas, heu prisca fides, invictaque bello  
 Dexterâ ! non illi se quisquam impune tulisset 880  
 Obvius armato, seu quum pedes iret in hostem,  
 Seu spumantis equi foderet calcaribus armos.  
 Heu miserande puer ! si qua fata aspera rumpas,  
 Tu Mareellus eris. Manibus date lilia plenis :  
 Purpureos sparagam flores, animamque nepotis 885  
 His saltem accumulem donis, et fungar inani  
 Munere." Sic tota passim regione vagantur  
 Aëris in campis latis, atque omnia lustrant.  
 Quæ postquam Anchises natum per singula duxit,  
 Incenditque animum famæ venientis amore, 890  
 Exin bella viro memorat quæ deinde gerenda,  
 Laurentesque docet populos, urbemque Latini,  
 Et quo quemque modo fugiatque feratque laborem.  
 Sunt geminæ Somni portæ, quarum altera fertur  
 Cornea, qua veris facilis datur exitus umbris ; 895  
 Altera candenti perfecta nitens elephanto,  
 Sed falsa ad cælum mittunt insomnia Manes.  
 His ubi tum natum Anchises unaque Sibyllam  
 Prosequitur dietis, portaque emittit eburna,  
 Ille viam secat ad naves sociosque revisit ; 900  
 Tum se ad Caietæ recto fert limite portum.  
 Ancora de prora jacitur ; stant litore puppes.





## NOTES ON THE ÆNEID.

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THE great Epic Poem of the Romans, the *ÆNEID*, derives its name from the hero Æneas, whose wars in Italy, previous to his successful settlement there, with a colony of Trojans, it records and celebrates. Æneas, the *valiant warrior* and *pious worshipper* of the gods, is a personification of the Roman people, and therefore the characteristics of the nation in the two peculiarities just mentioned, the poet takes all pains to bring out and exalt. In particular, he loses no opportunity of complimenting the Julian family, through its legendary founder, and especially his patron and emperor, Augustus. In the general idea and plan of the work, as well as in individual descriptions, sentiments, and phrases, our author is largely indebted to the Greeks—to Homer, to Apollonius Rhodius, and other Alexandrines; among the Latins, Naevius and Ennius are the principal objects of his imitation.

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## BOOK FIRST.

### ARGUMENT

AFTER stating the subject of the poem generally (1-7), and accounting for the resentment of Juno to the Trojan race (8-33), the poet introduces his hero, Æneas, the son of Anchises and Venus, in the seventh year of his wanderings after the destruction of Troy, when he had just started from Sicily, and was making for the Italian mainland: a tempest is sent forth against him by Æolus, at the instigation of Juno, and drives his shattered ships on the coast of Africa (34-158). He lands, slays seven stags of immense size, gives one carcase to each of the seven ships now remaining to him, and exhorts his



first four lines) consider this a *Hendiadys* for "the fates of that warlike man." But it is better, even should we entirely disallow the suspected verses, to keep the two words separate and distinct, each having its peculiar importance in the introduction, since the Roman poet endeavoured to combine the subject of war (*arma*) and the personal adventures of one of its chiefs (*virum*) in the same book, though his great exemplar had devoted a whole poem to each individually.

*Primus* = *Primo, olim*, according to Heyne and others. But Forb. prefers the usual signification, on the ground that in this place, where every word is put down with its full weight and importance, Virgil would not likely depart from the primary and proper meaning of the terms. He urges further, that the adj. in its most literal sense, is thoroughly correct, for though Antenor from Troy settled among the Veneti at the north extremity of the Adriatic gulf prior to the arrival of Æneas, yet that district could not be taken into account, since Italia Antiqua did not reach so far, being bounded on the north by the Rubicon.

2. The order is *profugus ab oris Trojæ venit fido*, etc., *Italiam* for *in Italiam*. Translate: "Who being an exile from his country, was the first that came, and that too by the ordinance of heaven, from the coasts of Troy to Italy, even to the Lavinian shores." The *profugus* excites our commiseration, and the *fido* shows that our hero's exile is not the consequence of misdeeds or of a diseased ambition, but that the finger of heaven directed events. We frequently find, in both poets and prose writers, the names, not only of towns and small islands, but also of countries and regions construed without the prep., when *motion towards* is signified. The writers of the Augustan age, however, are guilty of the omission only in the case of islands and maritime countries, the approach to which is by sea. Even in common nouns, and in other cases than the Acc. (iii. 162) the same peculiarity is occasionally found. Cf. Æn. i. 201, 307. See Zumpt, Lat. Gr. § 398 sqq., with notes. Madvig, Lat. Gr. § 232, and notes.

*Laviniaque littora* — this is *epexegetical* (explanatory and restrictive) of *Italiam*. See below, 569. By *epexegetis* is meant the subjoining of a *limited* and *restricted* notion to a *more general* one, so that the latter is more closely defined by the former. Thus *que* means "even." He came to Italy (the general name), even to the Lavinian shores (the restricting limitation). To this figure may be referred the very common and well known one, called *Hendiadys*, as when we meet the phrase, *Inposuit molem et montes* (61. below), the latter, *montes*, explains and limits the former (*molem*), indicating,

as it does, of what the *mole* is made up. So in the phrase *pateris et auro*, the *auro* restricts *pateris* to the material gold. The conjunction after *Lavinia* is omitted by some MSS., but this would make an objectionable construction, a *part* put in apposition to the *whole*.

Observe the *synizesis* in *Lā-vī-nyā-quē*. *Synizesis*, or *Synæresis* is the running into one syllable in pronunciation two vowels which properly constitute two separate syllables. It is very common in the poets before Virgil, — more rare in Virgil himself, — and still more rare in those poets who followed him; thus *alveo*, *ferreū*, *precantia*, *tuennis*, etc. etc. for otherwise many words could not have been admitted into hexameter verse. See note 131, below. Some books read *Lavinia*, but see note on line 270. The district where Æneas afterwards founded Lavinium, is called *Lavinia littora* by anticipation (*prolepsis*). This is a species of anachronism in which Virgil often indulges. Laurentum was called Lavinium (after Lavinius, a brother of Latinus) in the first instance, previous to the adoption of the former name, but it again received the name Lavinium from Lavinia, the daughter of Latinus, and wife of Æneas.

3. *Ille* is here merely *ornative*, to render the expression more *lively* and forcible. It is equal to *ὅς*. Thus Forb., but see note 153, below. *Est* is therefore *not* to be supplied with *jactatus* and *passus*. Cf. Æn. v. 457, ix. 479.

*Alto* — the poets usually, and prose writers frequently, omit *mare* with this adj., see ii. 203.

4. *Superum* for *superorum*. Gossrau understands the phrase *vi sup.* as the *Genitivus Objectivus*, equivalent to the Greek *ἑνὶ τῶν θεῶν*, meaning *against the will of the majority of the deities*. But this interpretation is entirely unsuited to the context, and is unsupported by authority. It is the *wrath of Juno* that is referred to, the plur. *superum* being used for the sing., as often. (See Æn. iii. 488,) to denote the *cause*, as *vi sup.* does the *instrumentality*, and the following clause being added by *epexegetis*. The plur., however, may have been employed to signify the *agents* of Juno, viz., Æolus, Juturna, etc., and the Fates of the gods, whose decrees drove Æneas from Thrace, Crete, and other places.

*Memorem*, "ever-mindful," — this is by *hypallage* for *memoris*, agreeing with *Juno-nis*, for Juno "nursed her wrath to keep it warm." Such an exchange of the adj. is not admitted unless in those cases in which it can be with propriety applied to both substantives. It is better, perhaps, to consider *ira* as *personified*.



14. Peerlkamp condemns lines 13 and 14 as spurious, on the ground that the description of Carthage given in them must refer to the time of the Punic wars, and not to the period of Dido's sovereignty. But Rau defends the verses, and justifies the epithets in them, on the plea that Virgil views Carthage as, even in the time of Æneas, a treasure house of Tyrian wealth, and as necessarily warlike, from its contests with the surrounding tribes (iv. 39 sqq.) which Dido had rendered hostile to her.

*Asperima*—The following note on this word from HEYNE is worthy of attention:—"Virtus bellica a poetis per IRAM exprimitur ejusque attributa. EX-ASPERATUR autem qui offenditur et ad iram provocatur. Itaque asper, *παραχρῆς*, modo iratus, vehemens, ferus, ferox. *severus*: modo fortis, bellicosus; modo ardens, acer, concitatus, flagrans ut hoc loco." DIVERS, &c.:—"Abundant in her resources, and very fierce in the pursuits of war," i.e., very dangerous to her enemies, on account of her military ardour.

15. *Quam unam magis*, etc.—"Which in an especial degree." *Unus* is often joined with the superl. degree, as *justissimus unus*, ii. 426, but seldom as here with the compar. Cf. Hor. Epod. xii. 4, *namque sagacius unus odoror*.

16. *Samo posth.* "Samos being less prized in her esteem." The hiatus between *Samo* and *Hic* is excused on the ground that there is a break in the sense, or as we may say a punctuation mark [it is found with commas, or even where no comma or other mark exists], that the *o* is in *arsis*, and, farther, that it is a Greek termination. See, by all means, Forbiger's learned note on Ecl. ii. 53. *Coluisse*—the gods were supposed to dwell particularly in those places, which they took under their especial protection.

17. *Hic curvus fuit.* This idea is taken from the custom of warriors, who, on their return from battle, put aside their chariots in sheds. The gods are represented as doing so likewise: see Hom. Il. viii. 441, and v. 720. In assigning a chariot to Juno at Carthage, Virgil is more poetic than correct, for there she was represented as sitting on a lion. The penult of *illius* is here shortened by Virgil, as it is almost always in *alterius*, but almost never in *solius* and never in *alius*. See Ecl. i. 7, and Geo. i. 49.

18. For *foret*, some read *faret*, but the former is much preferable, since it expresses strong zeal, whereas *faret* signifies little more than *tendit*, going before. The object of *foret* is *hoc regnum esse*.

*Jam tum*, "even at that early period."

*Si qui scilicet, vid.*

19. *Progeniem*, etc., i.e., the Roman na-

tion which was destined to carry arms into Africa. Gossrau understands *progeniem* to mean the destroyer of Carthage, *Scipio Æmilianus*, since the *Æmilian gens* was said to have been derived from Æmilius, son of Ascanius.

*Sed enim, ἀλλὰ γάρ.* This is an elliptical phrase, *sed* suggesting a dread, and *enim* the reason of it. The sentiment may be completed thus, "But she found that she would not be able to accomplish this, for she had heard," etc.

20. *Tyras*. See note line 12. *Olim*, "in distant time," either *past* or *future*, but here *future*, "in time coming." *Verteret* for *everteret*.

21. *Hinc*=*hinc ortum, ex hac progenie*.

*Populum* *late regem*, for *late regnantem*. Substantives, more especially verbals in *tor* and *trix*, are joined in apposition to other substs. instead of adjs., see below, 273. On the early population of Latium, and the descent of the Romans from Trojan ancestors, consult Niebuhr, and Arnold, Rom. Hist., and Donaldson, Varroonianus.

22. *Ereclio*, for *ad ereclium*. *Libyæ*, i.e., Carthage, the whole put for a part.

*Volvere*. Forb. thinks the metaphor taken from the successive rolls of the wave originated by a river.

23. On the difference between *antiquus* and *vetus*, see Döderl. Lat. Syn., sub. voc. *antiquus*. *Veteris* here means "long continued," "long protracted."

24. *Prima*. Heyne and Wunderlich interpret by "*prius*," but this makes a tautology with *veteris*. Translate, therefore, "She as the principal instigator" or auxiliary. "She with especial vehemence,"—*princeps ante omnes*.

25. In this and the three following lines, the poet hurried on in his fervour, and heedless of the syntax, breaks the proper grammatical construction of the sentence, (*anacolouthon*, see 237, below,) which is continued from *metuens* and *memor* to *accensa*, this last summing up the whole, and carrying on the sentiment as at first begun. Some critics look upon the lines as an intentional parenthesis. A similar syntax is found at Æn. v. 706-8.

26. *Repositum*, syncopated for *repositum*.

27. *Judicium Paridis*—the decision by which Paris awarded the palm of beauty to Venus, in opposition to Juno and Minerva. See Smith's Class. Dict. *Que* has here, as very frequently, an *expletive* sense; see 2, above.

28. *Genus inrisum*—"hated," on account of Dardannus its founder, who was the son of Jupiter and *Electra* [NOT JUNO], the daughter of Atlas.

*Rapti* is to be joined with *Ganymædis* and from a peculiar use of the verb, which





*Oilei*, i.e., *filii*, understood, as often. But instead of *Oilides* we have *Ajax Oileus*.

42. *Ipsa*—"she in person," without requiring to call in the help of any other power. *Jaculata*—this verb is usually employed in reference to the thunderbolt, as well expressing, by the sound, the vehemence of the action.

42-45. *Rau*, in *Schediasm.*, pronounces these four verses to be interpolations by a recent hand. He thinks their "*Tragicus furor*" foreign to the passage.

43. *Disjicit rates*—see below, 128 and 70.

44. *Exspirantem flammam*, i.e., "breathing forth the lightning fires many and frequent"—such is the force of the Plur. *flammam*.

45. *Influit*—some books have *influit*. But the best MSS. exhibit the common reading, and, besides, the former verb is most applicable to the phrase *acuto scopulo*.

46. *Ast*—this ancient form of the particle suits well the dignity of the passage. Cf. *Hand*, Tursell, i. p. 417. *Divom*, poetic form for *divum*. *Incedo*—"walk majestically."

47. *Soror et conjunx*. See Smith's Class. Dict., under *Juno*.

*Tot annos*—acc. of *duration of time*. The abl. would signify *an interval*. *Bella gero*—wage a lengthened war, in contrast to the single blow of *Athene*.

48. *Quisquam* is used because *Juno* implies by her question that she expects a negative reply. *Junois nomen*—rather than *me*. By the use of the proper name instead of the personal pronouns much more emphasis and force are given to the sentence. Cf. ii. 79, 549, 674. *Bella gero*—Observe the venom in the phrase, implying that though she ought to be looked upon as their superior, yet she is obliged to fight on continually as their equal. The whole speech is admirably constructed.

49. *Adorat*—*imponet*. The difference of tense in these words has given rise to discussion and emendation, some reading *adoret*—*imponat*. There is, however, no necessity for any change. The indicative expresses *wonder* or *indignation*—and here signifies that *Juno* will be astonished should men still continue to pay her homage. The subjunctive, on the contrary, would express doubt, and denote that *Juno* scarce believed that she would be worshipped by any hereafter. *Præterea adorat*=*adorabit*: *Præterea* refers to time, "hereafter," "any longer." For a similar indignant speech of *Juno*, see *Ovid Met.* ii. 518 sqq.

50. Without a hint of the intentions of the goddess, we are at once carried on to her decisive acts in pursuance of her object. Cf. *Hom. Il.* xiv. 233 sqq.

51. *Loca*—Observe this plur. in opposition to a singular: for a similar construction, see *Æn.* v. 359

52. *Æolium*—Virgil and *Homer* speak of only *one* island, but the group consists of a considerable number, 9 or 10, which constitute the modern *Lipari* isles N. of *Sicily*. The one referred to in the text is supposed to be *Lipara* (*Lipari*), or *Strongyle* (*Stromboli*). The islands were called *Æcolide*, *Æcolides*, *Hephæstides*, or *Vulcanine*—the two latter names expressive of the ancient belief that in one of them, *Hiera*, *Vulcan*, the fire-god, had his forge. The relation that subsisted between storms and the outbursting of fire from the earth led to the fancy that the volcanic group of the *Lipari*, which supplied the "lighthouse of the Mediterranean," was the place where storms were generated. With Virgil's description compare *Hom. Od.* x., at the beginning. *Æolus*, son of *Hippotes*, whose meteorological knowledge exceeded that of the rude inhabitants of the islands under his authority, received, in later times (though not in *Homer*), the appellation of "King of the Winds."

53. *Onomatopœsia*, or an adaptation of the sound of the words to the sense conveyed, is often observable in *Homer*, and has been very successfully attempted by Virgil in many places. This line, 53, is an example of it. Every word is selected with care, and placed with remarkable suitableness, so that the numbers and rhythm combine with the vocables to express the struggling of the winds and the roaring of the howling blasts. Observe the spondees. Many instances of this artificial versification may be seen in our own poets, more especially *Dryden* and *Pope*.

54. *Vincula*, i.e., *custodia*. *Noli enim de compedibus cogitare*. Forb.

55. *Cum murmure*, i.e., *ita ut murrure*. *Cum* is used to express the mode in which a thing takes place, but the abl. alone also denotes this. *Montis* is governed by *murmure*, and not by *claustra*.

56. *Celsa arce*—These words are commonly interpreted as meaning "the high summit of the mountain," which, in 140, is called *anla*. Dr *Henry* (*Class. Mus.* vol. vi.) understands them to mean *an exalted throne within the cave* itself. This view, says Forb., would render the explanation of 81 sqq. much easier, and would be better suited to 140, but we want examples of *arce* similarly used. Dr *Henry* is of opinion that the winds are in this passage compared to the horses confined within the barriers of the Circus, and eagerly striving to break forth. Very many words in the passage bear out this idea, e.g. *vinclis*, *carcere*, *frenat*, *mollit animos*, *temperat iras*, etc., though it must be confessed that objections may be urged against it. Dr *Henry's* remarks are well worthy of attention.

58. Transl.—"Unless he do this, they will assuredly bear away with them, in rapid



75. This and the preceding line are condemned by Rau as containing a languid and superfluous addition.

Thiel considers *pulchra prole* as a (so-called) abl. absol., and thus interprets: "*quæ te facit parentem, ut pulchra proles sit.*" But the plain meaning of the words is the best,—“and shall make you a father by the beautiful children she will bear;” or “shall bless you with children, and that, too, beautiful ones.” The ancients thought it a most severe dispensation to be disappointed in the hope of children, as may be seen in such places as the present, and in the very frequent mention of the misfortune of a *δόμος ἡμιτελής* by the Greeks.

76. Aeolus avoids all risk of incurring blame, by simply promising to do her commands without approving of them in word. The hint of Aeolus in *explorare*, that Juno should examine how far it was right to ask him to go in his compliance, is a preparation for the indignation of Neptune, 130 sqq., at the audacity of the king of the winds.

77. *Capessere*, i.e., *acipere et exsequi*. *Fus est, i.e., officium meum est.*

78. Observe the repetition of the pronoun to express emotion and emphasis. Cf. Geo. iv. 465 sqq. The mythological fancy which represented Juno as the personification of the lower air will account for the idea that the sovereignty of the winds was at her disposal.

79. *Conciliat*, etc. “Thou hast granted to me whatever sovereignty I possess; thou hast procured for me my sceptre, and hast secured me the favour of Jupiter; thou hast gained for me a seat at the table of the gods, and hast made me Lord over storm-clouds and tempests.” The Presents, *conciliat* and *das*, are not to be taken as if used for *Perferts*, but as expressing that the benefits formerly conferred by Juno’s kindness are still continued by her indulgence, and are cherished with gratitude. In *conciliat* governing *sceptra* and *Jovem*, we have an approximation to, but not a distinct example of, the figure *Zeugma*; for an explanation of which, see note ii. 258, and consult Madvig, Zumpt, Jelf, and Latham, by Index.

*Das accumbere*—see above, note 66.

*Epulis*—see Grammar or Dict. for difference of meaning in sing. and plur. of this word.

81. *Conversa cuspide*, etc.—“With inverted spear (which the deities used as a sceptre) he forced (a part of) the hollow mountain into its side,” i.e., drove a hole in it from his throne on the outside and summit where he sat; or, “struck the hollow mountain on the side.” Those who, with Dr Henry (see above, 56), suppose his throne in the *inside*, will render it, “He struck the hollow mountain on the side (of

the cave) with his inverted spear, i.e., his spear, which he held in his hand as a sceptre, leaning with one end on the ground, being changed from the vertical to the horizontal position.” This latter explanation is most consistent with 140. Dr Henry argues, that if Aeolus was seated on the summit of the mountain, he must have struck it on the top, not on the side, and then the winds would have rushed heavenwards, instead of along the surface of the earth. This is, perhaps, rather much of a refinement, though we confess that Dr H.’s other arguments are to us conclusive. We should have liked to insert them but for their length. See them in Class. Mus., vol. vi. p. 35.

82. *Ac=ac statim*. Conjunctions are frequently thus used when one event is represented as following immediately on another.

*Agmen*, i.e., *agimen*, or *ἀγόμενον*, from *ago*.

83. Observe the very frequent occurrence of the letter *r* (the *litera canina*) and also of *t* in this line, rendering the circumstance more vividly horrible. This alliteration is occasionally used with great advantage. See Geo. i. 389, in which *s* is prevalent.

84. *Incubere* means to descend upon with weight, and to remain for a considerable time: “To brood upon.”

85. *Ruunt*, which in 83 is intransitive, is here transitive, and used for *eruant*, “upturn.” *Creber procellis*, i.e., *crebris procellis*: or, *Africus* being personified, this *hypallage* is unnecessary. This and the following line are noted as instances of *onomatopœia*. See above, 53.

Cf. with this description, Milton Par Reg. iv.

Nor slept the winds  
Within their stony caves, but rushed abroad  
From the four hinges of the world, and fell  
On the vexed wilderness.

86. *Africus*, the S.W., which in the Mediterranean is a very “gusty” wind.

87. The harsh sound of *r* occurring in every word of the line greatly helps out the idea meant to be conveyed. See above, 83.

90. *Poli*, i.e., *Cœlum*. Cf. Burns’ Tam o Shanter;

The lightnings flash from pole to pole,  
Near and more near the thunders roll.

92. *Solvuntur frigore*, “are relaxed (unhinged, rendered powerless) by chilling terror.”

93. *Duplices*, not simply “both” but “clapsed,” “folded.”

96. *Oppetere (mortem)*—means not merely to die, but bravely to meet death in the face. Poets and late prose writers frequently use the word without *mors* attached.

97. *Tydidæ*—Diomedæ, son of Tydens,



used here like a *sedibus imis* in 84, above. Observe the difference of tense between *miseri* and *emissum* (*esse*.)

127. *Prospiciens alto*—"looking forth from the sea to a great distance." *Placidum*—"tranquil," as became the dignity of a deity, even whilst he was *GRAVITER commotus* at the insolence of Æolus. Some wish to make the adj. *active*—"his tranquillising head." He was at least benign towards the Trojans generally, but he is not yet supposed to know the cause of commotion.

128. *Disjectam classem—oppressos Troas*—see note on 70, above.

129. *Cœli ruinâ*, a strong expression to indicate the violence of rain and wind. *Ruina* is used by Cicero also as an *abstract noun*.

131. *Tiro* winds are put to represent all those which had been engaged in the wreck of the Trojans. Observe that *dehinc* is to be scanned as one syll. as in 256, below. See 2, above, note on *Synizesis*. In this manner *deinde*, *deinceps*, *deorsum* are pronounced as two sylls.—*vehementer*, *vehementi*, *prohibeat*, etc. as three. Cf. *Ecl. vii. 7*.

132. *Fiducia* (which is commonly taken in a good sense), is here put for *confidentia*, used in a bad sense.

135. *Quos ego*—This sudden break off, leaving the remainder to be imagined, is called *apostrophe*: it is common in the comic writers. For other examples, see ii. 100; and v. 195.

136. *Non simili*, i.e., by no means so lenient as mere reproof.

139. *Sorte*, "by lot," as the empire of Saturn was divided among his three sons, Jupiter, Neptune, and Pluto. Cf. *Hom. Il. v. 187*; *Hesiod. Theog. 885*.

140. *Vestras* shows that more of the winds than Eurus are addressed. Many examples of this change of number are quoted by Forb., in all of which one individual is singled out to be a representative of the others. See *Æn. ix. 257* and 325.

144. *Cymothoe*—one of the daughters of *Nereus* and *Doris*. *Admirus* refers to both the individuals mentioned, but agrees with the subst. nearest to it, viz., *Triton*. *Triton* was son of Neptune and Amphitrite, and gave name to the particular kind of deities called after him.

145. *Scopulo*, i.e., the sunken rock on which *Notus* had hurled them. There ought not to be a full stop after this word, as it is to be understood after *levat* following.

146. *Aperit Syntes*—i.e., makes channels in the sand, or brings back deep water to those places whence it had been driven by the wind.

147. *Perlabitur levibus rotis*—"Skims over in his fleet chariot." The verb used

is applied to express quick motion since it suggests a smooth gliding movement over a surface presenting few obstacles. The line is another instance of *onomatopœia*.

148. The comparison of a sedition to the tumult of the sea-waves is frequent with the poets—the passage is imitated from *Hom. Il. ii. 144-146*. Here, however, the commotion of the deep and its settlement are compared to a sedition.

*Ac* introduces comparisons with considerable emphasis, to call attention to what follows, but it always has reference to the *preceding* statement which is to be illustrated by some strong simile, and not to the comparison itself.

*Magnus populo* means "a numerous population," "a crowded assembly of citizens." Cf. *Hor. Serm. i. 6, 4*; and *Sat. i. 6, 79*. The Roman people is before the eye of the poet in his comparison, and the epithet *magnus* is therefore not idly inserted, but means to glorify the merits of the *one man*, whose appearance is able to quell the people's tumults.

149. *Sœvit animis*. The low rabble rage violently with passion.—*Populo* and *vulgus* are *collectives*, and therefore *animis* is plur. The expression is similar to *stupere animo*, *pendere animo*, and such like.

151. *Gravem*—"venerable," "a man of weight;" *pietate*, on account of his reverence for the gods, and the purity of his life consistent with his professions, *et meritis* and his acts of kindness and benevolence to his country and countrymen. Cicero is supposed to be hinted at.

152. *Adstant* is more than *stant*—it means, "and there they stand rivetted."

153. *Ille* is thus used with especial emphasis and force, when what was before the *object* becomes suddenly the *subject* of the succeeding clause, and is to be brought prominently into notice.

156. *Curru secundo*, i.e., his chariot smoothly running, and lightly following the flying steeds. Heyne, Wagn., Thiel, and others, take *curra* as the contracted dat. for *curru*, depending on *dat lora*; but Forb. and Jahn consider it the abl., and connect it with *volums*, supplying *equis* to be governed by *dat lora*.

157. *Defessi*—*de* in compos. with adjs. and verbs increases the force of the simple words. See above, *dehiscens*, 106.

*Æneadae*, i.e., not the descendants, but the companions and followers of Æneas.

159. Servius remarks that the place represented here by the poet is fashioned after his own poetic fancy, the sketen being based, however, on the harbour of Carthage in Spain; but Shaw (*Travels*, p. 200) alleges that he discovered a spot between the Capes now called *Bon* and *Zibel* (near the ancient city Aquilaria, *Caes. Bell. Civ.*



the element: thus also we have *Vulcanus* for *ignis*, *Liber* for *Vinum*, *Mars* for *bellum*, *Venus* for *amor*, etc. etc. *Cerealia arma*, i.e., instruments for grinding and baking. *Arma* is not confined to warlike weapons, but means *implements* generally, for any purpose whatsoever.

178. *Fessi rerum*—a Greek construction, on the principle of the "antecedent notion expressed by the gen." See Jelf Gk. Gram. on the gen., vol. ii.

*Receptas*, i.e., "preserved." "recovered," as good as *got back* from the sea where they seemed at one time to be.

179. *Frangere saro*. Many uncivilized nations of modern times thus crush their grain by beating it with stones. Cf. Geo. i. 267.

181. *Pelago* is the dat. case. as *alto*, 126, above; for as we have already seen, the poets often use the dat. to express the place or point to which a thing is directed. *Si*, "whether or no he can see any one (of his best companions as) *Anthæus*," etc. The proper names, *Anthæa*, *Cypyn*, etc., are in apposition to *quem*. Gossrau, however, objects to this, and compares the use of *quem* to *ein* (an, one) in German. *Pelagus* means the deep sea always, as opposed to that near to the land. *Oceanus* is the "great waste of waters" surrounding the earth. *Mare*, the sea as opposed to the land and sky. *Pontus*, the sea in reference to perpendicular dimension. *Aequor* and *Marmor* refer to the surface merely in its level and glassy aspect.

182. *Biremes* is put for ships generally; these same vessels are called *triremes* in Æn. v. 119. See Ramsay's Antiq. Rom. p. 402 sqq.

184. *Cerros*.—Some naturalists of former times alleged that there were no stags in Africa; but *Shaw*, in his "Travels" (other authorities omitted), says that animals of this class are found there. At all events, we are not to bind down the poet to be a mere recorder of veritable facts of natural history.

185. *Armenta* from *aro*, quasi *aramenta*, as *jumenta*, quasi *jumenta*. The word is properly applied to oxen, but also to flocks of animals of other kinds; so *seals* are called *Neptuni armenta* in Geo. iv. 395.

189. *Ferentes*, i.e., *habentes*—*capita alta cornibus*, i.e., *capita altis cornibus*.

190. *Fulgus*, well opposed to *ductores*.

191. *Miscet agens*, "plying the crowd with his weapons, he drives them in confusion into," etc.

193. *For fundat* and *aquet* some books read *fundit*—*aquet*; but the subjunctive is better, since the poet wishes to express the desire of Æneas not to desist till he should have slain seven stags, and thus provided one earcase for each ship, rather than his actual feats. *Humi* is the correct reading,

and not *humo*, for Virgil uses the former (the ancient Dat.) to signify *in terra*, or *in, ad terram*, while the latter means *a terra* or *e terra*. For examples of its use, see Gossrau *in loc.*

194. *Partitur in omnes*, i.e., *inter omnes*.

195. *Deinde* is in an unusual position. *Bonus*, i.e., *liberalis, benignus*, "generous," "bountiful." *Quae caldis onerarat* is an *hyperbaton* for *quibus cubos onerarat*. This wine had been provided by *Acestes* of *Aegesta*, a town in Sicily, not far from *Drepanum*. See below, 558, 570; also iii. 707.

196. *Trinacrio*—See note on 34.

198. *Ante mælorum*, τῶν πρὶν κακῶν. So in Sall. Jug. 76, 5, *multo ante labore fatigati*, on which, see Kritz *ad loc.* This figure, by which adverbs are so joined to adjectives and substantives as to make one compound word, and one simple idea, is called *hypphen* (ὕψις ἐνός), but is foreign to the idiom of the Latin language, and is seldom used. Others take *ante* for *antea*, and join it with *ignari sumus*; this is Gossrau's opinion.

200. On the references in this and the following line, see notes on iii. 555-675. *Rabiem*, properly the madness of dogs—on the appropriateness of which term, see iii. 428, where *Scylla* is represented as surrounded by these animals.

201. *Accessis*, by Syncope, for *accessistis*. So in iv. 606, *extirrem*, for *extirxissem*. This abbreviation is a particularly favourite one with *Lucretius*. On the construction of a verb of approaching with a simple accus. without a prep. cf. below, 307, and see note above, 2.

202. *Moestum*—"sadness-causing," in an active sense. But Gossrau explains differently. He says, "*Abstract notions*, which can only be discerned when manifested in concrete objects, rightly assume adjectives which are suited to the concretes to which they are attributed." Thus *moestus* is properly applied to *timidus* (used as a concrete subst., a "coward"), and may therefore be transferred to *timor*—the corresponding abstract subst.

203. *Haec* means our present difficulties and discouragements. *Forsan* is a poetic word very rarely used by prose writers (who adopt *forsitan*), and not at all by *Cicero*.

204. *Per tot discrimina*—"through so many dangerous conjunctures."

207. *Durate*, scil. *vos*, or *animum vestrum*. Or it may be taken as intransitive.

208. *Aeger*—"sick at heart,"—an epithet primarily applied to the body, but transferred to the mind, as *Saucius, vulneratus*, etc.

209. *Altum*—"deep grief," i.e., *excessive*—that which is *deeply seated* in the bosom.





544. *Fontem Timari*, i.e., Timavus. This is the name of a stream rising not far from the sea, and emptying itself into the gulph of Tergeste (Trieste). It is said to issue from caverns amid the rocks in the territory of the Carni, and to have nine different sources, which soon form one very considerable stream, called *magnum* in Ecl. viii. 6. The rise of such a river will naturally be very rapid, and, in consequence, it often inundates the surrounding country. The whole length of the river does not exceed one mile, and thus the poet makes Antenor pass its fountain-head, though he merely sailed by its disembogue. The name *Timao* is still applied to some springs which rise near St. Giovanni di Corso, and the castle of Duino, and form a river. Antenor sailed up the Adriatic on the Illyrian side, as being less dangerous than the Italian, crossed the gulf of Tergeste, sailed past the Timavus, and settled in *Liburnia*. *Penetrare* means to pass on through and come to the extremity of—its application to *regna* in the sense of "to reach," is a kind of *zeugma*.

246. *Proruptum*—as *prorumpere* is sometimes found in a transitive sense, its past part. may be used almost as a pres. part. act.=*prorumpens se*.

247. *Hic tamen ille*—"Here, however, that man," viz., Antenor, to whom you gave no promise, "has founded the city of Patavium." The city will be remembered as the birth-place of Livy. It is now called *Padua*.

248. *Dedit nomen*. He called them *Feneti*, a corruption of *Heneti*, a large body of whom followed him from Paphlagonia.

*Furit arma*, i.e., he enjoyed undisturbed peace. This phrase is taken from the practice of soldiers, who, when freed from military service for life, *missi militia*, consecrated their armour to some deity, and suspended it in his temple.

249. *Compostus pace*. Heyne, Gossrau, Henry, and others, consider these words as descriptive of the last days of the life of Antenor, but Wagn., Forb., and Jahn, refer them to his death. See Forb. in loc. This latter interpretation seems to be supported by better arguments than its rival. The two preceding lines sufficiently describe the temporal welfare of the prince, to crown which a peaceful death—the very mark and pinch of happiness—supervened. The adverb *nunc*, moreover, denotes a transition from one state to another; and, above all, *componere, pace*, and *quiescere*, are so much words of death as to decide us on the point.

250. *Vos*—Venus artfully enforces her appeal, by making herself one of the Trojans. Heyne. Weickert considers it rather as an imitation of forensic practices at Rome, the patron taking the ill of his client as his own.

251. *Infandum* is inserted as an *interjection*=*indignum*. Cf. Geo. i. 479.

*Unius*—very skilfully introduced, and said with bitter irony. *Prodium*—"we are abandoned" by you.

253. *In sceptris reponis*—reinstates us in that sovereign power which we held in Troy.

254. *Olli*—antique form for *illi*.

255. Observe the *zeugma* (see ii. 258, and note) in *serenat*; also in *ponet*, 264.

256. *Oscula libavit*, "touched lightly the lips." Cf. Phædr. iv. 237, where the *gly* is made to say "*matronarum delibo oscula*." *Oscula* is a dimin. of *os*. *Natae* is dat. case, and is used for greater clearness, although *olli* has so recently preceded.

257. *Metu*—contracted dat. for *metui*. The meaning is "Cease to fear," "Abstain from fear." See below, ii. 534, *Nontamen abstinuit, nec vocis iræque pepercit*, which passage readily shows how this secondary signification of *parco* arises from the primary one.

*Cytherea*—Venus is so called, because it was on the island of Cythera (Cerigo) she first trod when she emerged from the sea-foam.

258. *Fata immota*—this clause is a direct answer to *Quæ te sententia vertit* in 237.

*Cernes urbem et moenia promissa*, i.e., *cernes promissa moenia urbis Lavinii*, an instance of *Hendiadys*. See 2, above, and Ecl. ii. 8. *Lavinii* is the gen. from *Lavinium*, not *Lavinum*. Virgil, and most of the poets of the Augustan age, make the gen. of words in *ium*, and *ius* in *i*, and not in *ii*. See 270.

259. *Ad sidera feres*—Æneas was afterwards worshipped as *Jupiter Indiges*. See Livy i. 2.

260. *Magnanimum*, i.e., *fortem, animosum*.

*Neque* is here used in preference to *ne*, since it denies more mildly and gently than the harsher form, a peculiarity best suited to the address of Jupiter.

261. *Hic*, i.e., Æneas, in opposition to Ascanius, of whom he speaks, 267.

*Tibi* is what is called the *Dativus Ethicus*, and depends on *geret bellum*. "The datives, *mihi, nobis* (sometimes *tibi, vobis*), are put with expressions of surprise and reprehension, with demands or with questions about a person, in order to denote a certain degree of sympathy." Madvig, § 248. "The dative of personal pronouns is very often used where it is superfluous, as far as the meaning is concerned, but it always conveys the expression of a lively feeling, and is therefore termed *Dativus Ethicus*" (ἠθικός) Zumpt, § 408.

*Remordet*, i.e., *iterum iterumque mordet*.

262. *Volvens*—"unfolding," "unraveling." *Morebo*—"will bring forth to light."



*orientis onustum*, shew that Augustus is here meant, and not Julius Cæsar. *Pulehrâ* means simply "distinguished," "noble." The epithet *Trojanus* is added, because Augustus was received by adoption into the *Julia gens*.

287. The empire extended, under Augustus, from the Atlantic to the Gauges, and from the Rhine to the wastes of the Libyan desert.

289. The expedition referred to in *Orientis* is that undertaken in 30 B.C. to Egypt, etc. The first books of the Æneid could not make reference to the Parthian expedition, which was not entered upon till ten years later, B.C. 20.

290. *Secura*, "freed from anxiety." In our translation of the Bible, the word *secure* is used in this same sense. See *Judges* xviii. 10.

291. Reference is made in this line to the shutting of the temple of Janus, B.C. 29, and the existence of peace over the whole Roman world.

292. *Canâ* — "hoary," "ancient," i.e., Virtue stern as was that of the ancients. Or "clothed in white." See Hor. Od. i. 35, 22, *Albo Fides velata panno*.

On Vesta, consult Smith's Class. Diet. Fides, Vesta, and Quirinus form the *subject of* *stabunt*. *Quirinus cum fratre* may be meant to indicate Augustus and Agrippa, or to signify in a general way the cessation of civil war, and the consequent harmony among brothers.

294. *Belli portæ*—the gates of the temple of Janus. Niebuhr explains this custom by supposing that it originated in early times, when the Roman and Sabine cities, *Remuria* and *Quirium*, the nucleus of Rome, passed through the gate which connected the two, to render assistance to each other when necessity required. It was ordered by Numa that the gates should be open in war and shut in peace. They had been closed in the reign of Numa, and again at the conclusion of the First Punic War. They are seen closed in the woodcut below.



295. *Furor* is personified and associated with War in his imprisonment in the temple of Janus. Virgil is supposed to have reference, in these two lines, to a picture by Apelles, representing War in a human figure, with his hands bound with chains behind his back, following the triumphal car of Alexander the Great. This picture was dedicated by Augustus in the Forum.

297. *Genitum Maiâ*, i.e., Mercury, son of Maia, daughter of Atlas; the place of his birth was Mount Cyllene in Arcadia.

298. *Demittit—patent—arceat*. Observe the variation of tense in these verbs—a pres. and imperf. subjunctive following an historical present. For a discussion of the principles involved, see Forb. ad loc, and Kritz ad Sall. Cat. 34, 1, and 41, 5.

299. *Nescia fâti*—not knowing that it was decreed for them to settle in Italy, and that therefore there was no likelihood of their endeavouring to fix their abode in her territory.

300. *Remigio al*. The wings of birds are often thus compared to the oars of ships. See 224, above. Note the celerity indicated by the perf. *astitit*—"has even now taken his position."

301. The name *Pœni* indicates the Phœnician origin of the Carthaginians. *Pœnus* is just *Φœνιξ* adapted to the analogy of the Latin tongue. So from the Greek *Φœνίκιος* comes Pœnicus in Cato and Varro, and from this the more usual form *Punicus*.

305. *Volvens*. Wund. pronounces this—*qui volcebat*—"after having pondered;" but Wagn. takes it—*dum volcebat*—"although he pondered" throughout the night.

306. *Exire* and the other infins. depend on *constituit*, which is the leading verb of the sentence.

308. *Hominesne, feraene*. Two *ne's* are often used by the poets for *utrum—an*.

Observe the short final syllable of *violet* lengthened by *arsis*. See Metrical Index, and cf. Note Eel. iv. 51, vi. 44, 53.

309. *Exacta*. "The result of their diligent inquiries."

310. *In convexo nemorum*, i.e., in a retired glade surrounded by groves. The neut. of adjs. is very frequently used for substs., e.g., *convexa*, 698. *Serena*, Geo. i. 393. So *coerula coeli*.

312. *Comitatus*, used passively, though the participle of a deponent verb. The act. form *comito*, is frequent, however.

313. *Bina* for *duo*. *Crispans*, i.e., *vibrans*. Henry (Class. Mus. vol. vi.) alleges that no idea of brandishing is contained in the word, and, moreover, that the notion of such an action is quite unsuited to the present passage. Comparing, therefore, our own word—"grasp," he interprets—"grasping tightly in his hand," "bending



339. *Fines* is often put for a whole country included within certain boundaries. Here it means, "the territory forms a part of Libya." Observe the *synesis* (see note above, 70) construction, *fines*=*genus*. Cf. *Æn.* iv. 40, *Gadulæ urbes genus*, etc. For other quotations of similar syntax, see Forb. ad loc. The phrase in the text=*fines habitant Libyæ, genus*, etc.

340. *Dido*—*Tyrî urbe profecta*. See above, note 338, and consult Smith's Class. Dict.

341. *Longa est injuria*. "The story of her injuries is a long one."

342. *Sequar summa fastigia*, i.e., I shall specify the most prominent points of her history.

343. *Sychæus*, not *Sichæus*. In the quantity of foreign names, and more especially those of foreign origin, the Roman poets are very irregular. In 348, and other places where the name occurs, the first syll. of *Sychæus* is short—here, however, it is long. Cf. iv. 20, 502, 552, etc. So also Sicânus, Sicânus, Sicânus, Sicânus. Sicânus, —Apulus, Apulia. See iii. 35, and note thereon.

*Agri*. Huet conjectured *auri* instead, since the wealth of a rich Tyrian would consist rather in *specie* than in *land*. This emendation is adopted by Heyne and Peerlkamp, but Wagn. and Forb. retain *agri*, the reading of the Codices, as more natural for a Roman poet, whose ideas of wealth were not associated with commerce, but rather with estates.

344. *Miseræ* is the *gen.* not the *dat.* She is called *Miseræ* by anticipation, in reference to her husband's death and her own exile. Burmann refers it to the misery yet awaiting her in the desertion of Æneas, and her consequent death.

345. *Intactam*, i.e., not previously married. *Pater*, i.e., Belus.

346. *Omnibus primis*—not "the most happy auspices," but "the first taken auspices," for, as she was then wedded for the first time, the auspices which were always consulted previous to the ceremony, were in her case sought to but once.

*Germanus*, i.e., Dido's brother, Pygmalion.

348. *Quos inter*—a prep. is frequently put after its case—more especially with rel. pron. See above, 32, and Geo. i. 161. *Quos*, i.e., Sychæus and Pygmalion. Observe the peculiar phrase *venit medius inter quos*.

349. The heinousness of the deed is magnified by the fact that it was committed at the altar of a deity—the assassin being a priest of Hercules. Cf. Scott. Lord of the Isles, canto ii., stanza xxiv. and xxviii.

350. *Securus amorum Germanæ*—"regardless of the affection of his sister"—not caring to do violence to her feelings, and give rise to the frantic manifestations of grief which her love would prompt.

353. *In somnis, during sleep*—but *in somnis* (adj.) "awake." *Inhumati*—the atrocity of the deed is increased still more by Pygmalion withholding funeral rites from Sychæus, and thus compelling his spirit to wander about without permission to cross the Styx and settle in the Elysian shades.

355. *Crudeles aras*—"those altars of cruelty," i.e., the place where a cruel deed was committed. Such an enallage of this adj. is common. Similarly in Rome the *Secleratus Vicius* commemorated the murder of Servius Tullius.

356. *Nudavit*. There is a *zeugma* in this word—"Revealed the merciless deed at the altar, and exposed his breast, and disclosed all the particulars of the unknown crime of her family."

358. *Recludit tellure*=*effodit e tellure*. The apparition points out the hiding-place of the gold, and thus is said to raise it. The abl. is frequently joined to verbs compounded with *re*. See iv. 545, and Geo. i. 275.

360. *Parabat*—another *zeugma*.

361. *Crudele odium*, i.e., "quale est immanis animi." *Metus acer*, "proprie de animo exasperato," Forb.

364. *Opes Pygmalionis*—either, The wealth which he looked upon as his own, in anticipation, after the death of Sychæus (Heyne); or, The wealth which, on the death of Sychæus, he was entitled to in right of inheritance (Gossrau). Forb. and Henry take *opes* to mean not only gold and silver, but also such things as are necessary for the greatness of a kingdom:—viz., ships, men, arms.

365. *Locos, acc.* of place whither—see note 2, above. *Cernis*, i.e., *cernere potes*. Some editions read *cernes*, for a discussion of which see Forb. ad loc.

367. *Bysa*. The Phœnician name for a fortress or citadel was *Bosra*, which the Greeks softened into *Bépsa*, and as this latter means a *hide*, the story was fabricated to account for the name. Line 368 is considered spurious by some critics.

369. *Thiel* remarks that this line contains the substance of the well known form of address used by persons suddenly meeting one another—"unde et quo." *Tandem* greatly increases the force of interrogation.

372. *Pergam*, put absolutely for *narrare pergam*.

374. *Componet*—some editions read *componat*. The subj., however, is not at all necessary. For a discussion of the question, see Forb. ad loc.

377. *Tempestas forte sua*—"A storm with its peculiar chances."

378. *Pius Æneas—notus super aethera*—Virgil's taste has been found fault with for introducing his hero using such phrases about himself; but it is to be borne in mind



permitted, on account of the completion of the sense, and the full punctuation mark. See above, note on 16, and on Ecl. ii. 53. See also Ecl. ii. 24.

407. *Toties* implies frequent appearances of Venus to her son Æneas, though Virgil records only another, and it a real one, ii. 589. *Quoque* is to be joined with *crudelis*. So Milton—

"Mock us with his blest sight, then  
snatch him hence."—Par. Reg. ii. 55.

409. *Veras voces*, i.e., that I may speak to you as a son to his mother, and not as a stranger to a stranger.

412. This device to conceal the Trojan chief is borrowed from Homer, cf. Odys. vii. 14, 39-43, and Il. v. 344. The art of the poet is conspicuous in this passage:—Æneas is allowed to hear, under cover of the cloud, his own praises, and to have proof of the affection of his followers; how striking, too, the effect of his sudden emergence from the heaven-wrapped covering at the words of Dido, 575, *atque utinam rex ipse—adforet Æneas*. *Multo nebulae amictu* is the Homeric *πολλὴν ἕρεα*.

413. *Eos*—the poets seldom use the oblique cases of the pron. *is* as enclitic, but only when prominent and emphatic.

414. *Ve* and *aut* are not opposed to *ne* and *neu*, but serve to add something to what has preceded. *Moliri* is used of operations which require great labour and preparation.

415. *Paphum*, a city of Cyprus, famed for its worship of Venus, and giving her the name *Paphia*.

416. *Laeta*, "joyful," because she delights in Paphos, say Heyne and Wagner. But Wunderlich and Forb. adopt the more natural interpretation, viz., joyful on account of the safety of her son. This is a much more solid ground for her delight than the mere fact that the people of Paphos did her honour; and besides, the phrase *ubi templum illi*, does not assign a cause of her joy, but only accounts for her selection of Paphos as her present retreat.

*Sabaeo*, from the Sabaei, a people of Arabia Felix.

417. *Ture*—the altar of the Paphian Venus was not to be stained with blood—it was a *placabilis ara*.

418. *Corripuere*. The use of this verb in such a sense is derived, as Gossrau thinks, from the idea of the two ends of a road being reached, and, as it were, made to touch each other, by the traveller, at a short interval of time.

419. *Jamque* is an important word serving to call attention to things as if now present.

*Plurimus*, "of huge size;" So Geo. iii. 52, *plurima cervix*.

421. *Magalia*, huts—it is a word of Semitic origin; *Magār*, a "villa;" *Molem*, "the vast size," scil. "of the buildings."

422. *Strata viarum for stratas vias*; So *opaca locorum, ardua terrarum*. The phrase is taken from Lucr. iv. 416. See above, note on 310, Geo. i. 393.

423. *Instant* may be taken absolutely, "are eager" scil. in their duties. But Wunderlich and Gossrau, since the dat. *operi* is omitted, remove the semicolon after *Tyrri*, and make *instant* govern *ducere* and *moliri*.

*Ducere muros* (So *ἐλαύνειν τείχος*) i.e., the walls of the *citadel* (Henry, Class. Mus. vol. vi.)—those of the town would have been useless at that stage of the building.

425. *Sulco*, i.e., a trench dug to receive the foundations, and not a mark made by the plough.

426. The poet, in this passage, assigns to the early Carthaginians manners and customs of his own time, but see 469, below. Rau, in *Schedias*, rejects this line, as unconnected with the others by any grammatical bond, and as unsuited to the context. Wagn., however, defends it, as it points out some of the various cases which the energetic labours of those building a new city would doubtless undertake, and also because it is not at all likely that a Roman would pass over unnoticed the affairs of law and government. A *zengma* is to be noted in *legunt*, they enact (*constituunt*) laws, and elect (*legunt*) magistrates and a senate.

427. *Portus*—the harbour was called *Colthos*, according to Servius, Strabo, etc. *Theatri* is to be preferred as a reading to *theatris*, for it is not at all likely that an infant colony would be building more than one theatre, though, indeed, the plur. does not necessarily imply more in this place. The description, it has been remarked, is more like that of the proceedings of a Grecian than of a Roman colony. Yet a Roman of the days of Augustus cannot be supposed to separate a theatre from his ideas of a city. Forb.

429. The *alta* of 427 refers to the *depth* of the foundations, as *viewed from the heights above*—the *alta* of this line, to the altitude of the pillars, as *viewed from below*.

431. *Exercent*. Kritz on Sall. Cat. 11, "*avaritia animos hominum exercent*," says, "*Res exercent homines quum eos ita occupatos habent ut in iis toti sint et quasi defixi teneantur, eoque aut exagitantur, aut fatigantur.*" See Geo. iv. 453.

*Sub sole*—not merely in daylight, as opposed to night, but during the sunshine hours of the day.

432. *Liguentia*. The first syll. is here long, but in v. 238 it is short. So Lucretius (iv. 1252) employs *liquida* with the first syllable both short and long in the same line.





the battle; and to Priam, *as the other party*, in the death of Hector. In this view *ambo* is not objectionable as being applied to *three*, *Achillen* rather than *Achillen*, for the best MSS. make the acc. case of Greek nouns in *es* and *as* end in *en* and *an*. This line, it is to be observed, contains the *whole argument* of the Iliad.

460. *Plena nostri laboris*—"full of the reports of our misfortunes and losses."

461. *En* is joined with the nom. here, and at iv. 597; v. 639, and elsewhere; but with the acc., Ecl. v. 65, where see note. Forb.

*Laud* is here put for *virtus* and *res gestae*, which merit praise. Heyne. "Even here excellence has its own proper reward."

462. *Lacrimae rerum*—Tears (i.e., pity) for (human) casualties. See ii. 413. and also 784, *lacrimae dilectae pelle Crœsae*. The Latin genitive is either *subjective* or *objective*—thus, in the phrase *amor dei*, it is *subjective* when it means the love which God (as the *subject*) feels towards man; it is *objective* when it denotes the love which man directs to God (as the *object* loved). The objective *gen.* is, therefore, equal to an *accus.* with a preposition.

463. *Tibi*—another example of the *Dativus Ethicus*. See 261, above. With a *strong feeling* of kindness he applies to *Achates* particularly, the consolation that the story of their calamities (*hæc fama*) being known here will render the people propitious to them.

464. *Inani*—"unsubstantial"—so called, because representing only the outline shape, without any substantiality of form.

466. The seven groups represented are as follows:—1. The battle of the Trojans and Greeks, with varying fortune, 467-8. 2. The death of Rhesus, 469 sqq. 3. Troilus in flight, 474 sqq. 4. The procession of Trojan matrons carrying the robe for presentation to Minerva, 479 sqq. 5. Priam redeeming the body of Hector, 483 sqq. 6. The battle by Menmon and his host, 489. 7. The battle of the Amazons, 490 sqq. Heyne.

467. The battle referred to is that in which Patroclus was slain (Hom. II. xvii.), after which Achilles came forth on the following day, II. xix., xxii.

468. *Hæc*—*Hæc*, for *Hæc*—*illæc*. On Rhesus, see Hom. II. x. 423 sqq., 470 sqq.

469. *Niveis tentoria velis*. This is an anachronism similar to that noticed in 169, in reference to *anchors*. The Grecian and Trojan "*tents*" were rather *huts* made with *stakes*, *osiers*, and *earth*. Dr Lersch, in his valuable works named in note 632, below, discusses the two theories with regard to Virgil's treatment of antiquities; viz., First: "That the poet invariably, and on set purpose, has, in reference to matters of life, *public* or *private*, *sacred* or *profane*, preserved the ideas and customs of the heroic

age pure and unalloyed;"—Second: "That the poet has, *on the whole*, preserved the ideas and customs of the heroic age, but that he has occasionally erred in representing them." And after urging objections against both schemes, he advances a third, "That all matters relating to life, *public* or *private*, *sacred* or *profane*, have been treated by Virgil in the Æneid in consonance with *Roman notions*, and that his ideas were derived partly from the state of the city and empire in his own day, and partly from the traditions of customs or doctrines which prevailed in the infancy, or during gradual growth of the nation. A careful study of Dr Lersch's arguments cannot fail, we should think, to convince the student, that this last is the only tenable theory. But we must refer the reader to the works themselves, as the length of the discussion precludes the possibility of our epitomising it here. Rhesus was king of Thrace, and brother of Hecuba, wife of Priam.

473. The prophecy was, that if the horses of Rhesus should taste the fodder of Troy, and drink of the Xanthus (otherwise called Scamander), Troy would be invincible. Ulysses and Diomedes, therefore, attacked the encampment of Rhesus and his Thracians, killed the leader and carried off his horses. Homer does not mention this prophecy.

474. *Troilus*—youngest son of Priam. See II. xxiv. 257.

475. *Impar congressus*—"an unequal match."

476. *Inani*, i.e., *rectore privato*, "deprived of its charioteer."

478. Observe the last syll. of *pulvis* lengthened by *arsis*, and see note on 308, above, and on Ecl. vi. 53. "The mould is scratched with the (p) of the spear turned backwards."

480. *Pepulum* is a word rarely used by the Latin writers, and almost limited to denote, *par excellence*, the robe presented to Minerva every fifth year, at the Panathænaic festival.

481. *Suppliciter* is usually joined with *tristes*, but Heyne would make it modify *ferebant*.

*Tusæe*, in middle sense=*tundentes*, etc., or *tundentes sibi pectora*.

A perf. part. pass. is frequently used in poetry for a pres. pass., which does not exist. Hence it happens that the poets write perf. particips. even in those cases (viz. in deponents) in which nothing compels them but the necessities of the metre. Wagner. Cf. Æn. v. 708, and Geo. i. 206. *Quibus in patriam ventosa per æquora vectis*. Consult note 228, above, on "accus. of reference or limitation."

483. Virgil has borrowed this "incident from the Cyclic poets, for Homer does not



evident grounds of objection. For a full discussion of the passage, see Forb. in loc.

519. *Orantes veniam*—"begging the favour" of Dido, and permission to draw up their ships on the shore. *Clamore*, i.e., with the shout of her attending crowd.

520. *Marinus*, scil. *natu*, "the eldest," and therefore highest in command. *Placido* implies *calmness* and *dignity* of address.

522. The speech is artfully composed to touch the benevolent feelings of Dido:—"Thou to whom Jupiter has proved so kind wilt not fail to assist the wretched. Thou to whom he has entrusted the dispensing of justice to thy subjects, wilt not be unjust to foreigners. Thou who hast planted the seeds of civilization in a barbarous land, wilt not show thyself inhuman and unmerciful." Gossrau.

523. *Dedit condere*—see above, 66 and 319.

*Superbas gentes*, i.e., the Africans. *Instituta* means not only *laws*, but *all the institutions of civilized life*.

524. *Vecti maria*—see above, note 67 and 481.

525. *Infandos ignes*—"fires applied (to our ships) contrary to the rights of nations." Heyne. "Fires which I cannot speak of without a shudder." Gossrau.

526. *Pio generi*, i.e., harmless, unoffending, inasmuch as they had made no attempt at plunder, or other injury. It may be used, however, with reference to the race of which the *Piūs* Æneas was chief.

*Propitius adspice*—"look more narrowly into our affairs," i.e., do not judge us by our first appearance.

527. *Populare* depends on *Venimus* in the infin. instead of being put in the subj. with *at*. This is in imitation of the Greek construction. Verbs of *going, coming, and sending* are frequently thus used. The verb *populari* is used of a *place* deprived of its inhabitants, while *populare* in the active voice means to slay the people as a prelude to plunder. Livy, Ovid, and some few more use this verb in the act. voice, but other writers of the Augustan age, and those which followed them, prefer it as a deponent.

530. *Locus pro regio*. *Hesperia* (i.e., a western land) is used by the ancients in regard both to Italy and Spain (Hor. Od. i. 36, 4).

531. *Potens armis*, etc. "Powerful by the bravery of its people, and rich in the fertility of its soil."

532. *Oenotri*, called from Oenotrus, a king of Arcadia, who planted a colony in S. Italy (in Bruttium).

*Minores*—"later generations."

533. Virgil follows the old legend, which derives *Italia* from a person called *Italus*. Forb. adopts the derivation from the Oscan word *vittu*, *vitelu*=*bo*s, on account of the abundance of oxen in the country. Niebuhr

shows that it simply means "the country of the Itali." *Gens* is here equivalent to *terra*.

534. *Hic cursus fuit*. *Hic* is the reading of most MSS., and is adopted by Wagner, Forb., etc., instead of the vulgar one *huc*. The demonstrative pron. frequently performs the part of an adj. of place.

On deficient lines, generally, in the Æneid, see Forbiger in h. loc.

536. *Assurgens*. This word properly applied to the sea itself is here attributed to the constellation whose rising and setting was supposed to bring on storms. See Classical Diet. on Orion.

*Cum*, when used in connecting a *result*, suggests the idea of *very great rapidity* in the sequence, and also of *surprise* and *unexpectedness*. Cf. iii. 301.

539. *Hominum*. After this word Heyne places a comma, but Wagn. and Forb. a note of interrogation, by which *quod* is made the important word, and rendered equal to *quam ferum et inhumanum*.

543. *Sperate*, i.e., *metuite*. *Fundi et nefandi*, i.e., *fas et nefas*. Observe *atque* coupling things of a contrary kind.

545. *Pietate* is commonly made to depend on *justior*, which gives a very harsh meaning. It is better to punctuate after *alter*, connecting *pietate* with *major*, and translating, "Nor was any one more distinguished for moral virtue (*pietas erga deos et parentes*), or for skill as a leader (*bello*), or for personal prowess (*armis*):" a negative is to be supplied to *justior* from what follows.

546. *Aurā*. When Virgil speaks of the atmosphere, he almost invariably uses the plural—the singular is preferred here (Wagn. Quaest. Virg. 9) for the sake of sound merely, to prevent three successive lines from terminating in the same syllable.

547. *Umbris* is not the dat.=*occumbere morti* (il. 62), but the *abl.* equal to *in umbris*. *Umbris* means *orcus*, and to the former word is applied the epithet (*crudelis*) which usually characterises the latter. Cf. Hor. Od. xx. 207, and Hor. Od. ii. 3 24, *Victima NIL MISERANTIS orci*.

548. *Nec*—the usual reading is *nec*, but the best recent commentators adopt *ne* as more suited to the context.

550. *Aræque* is preferred by Heyne and others to *armaque*, since the latter is inconsistent with the peaceful and mild character of the rest of the address, and a *threat* would be here out of place; and since, in the second place, it suggests that Sicily is a more desirable place for settlement, and that therefore there is no chance of their remaining at Carthage to interfere with Dido's interests.

553. *Italiam* without the prep.—see 2,



characteristic of the "bloom of youth." *Purpureus* is used to signify "brightness" and brilliancy, e.g., *purpurea nix*, and hence "beauty dazzling as the light."

591. *Honores*—the plur. is *very rarely* used to express *beauty*,—it is always the sing. *honor*. The necessity of the metre or the desire for variety of diction may have influenced Virgil in his preference. The whole appearance of Æneas was such as to kindle in Dido the first sparks of love—how effectual the eye is in producing such a result need not be noticed. Forb.

*Afflatur*—the verb signifies to "breathe upon," and hence to *inspire*, to *confer by inspiration*—a word particularly appropriate in those kinds of contact which do not fall under the notice of our outward senses. See ii. 649. Observe the peculiar *zeugma* in *afflatur* governing *caesariem*.

593. The comparison is this:—As ivory, precious stones, etc., though of no great beauty in themselves, are rendered effective as a whole by being skillfully grouped, and set in gold, so Æneas, now that peculiar grace and charms were bestowed on each part by Venus, stood forth in resplendent beauty, displaying a faultless *tout ensemble*.

Heyne considers the *circumfusa nubes* to represent the gold in the comparison.

*Aut*, supply *quale est decus, ubi*, etc.

*Parus lapis*, i.e., marble from *Paros* (*Paros*), in the Ægean. Consult Text Book of Ancient Geog., and see Geo. iii. 34.

597. *Solu*—Because no other person or race had in their wanderings commiserated them.

598. *Reliquias Danaum*, i.e., *relictas* (*non occisos*) a *Danaïs*.

599. *Exhaustos*, "worn out."

600. *Socius*—see 573. "Offerest to unite."

601. *Non opis est*—a rare expression for "non est in potestate nostra," "It is not in our power;" we have no resources from which to recompense you.

602. Peerlkamp suspects the genuineness of this line, on the ground that Æneas did not then know of the other Trojan colonies. But Rau defends the verse by saying, that Æneas refers to all the Trojans carried captive into different parts by the Greeks, and to those left by himself in Crete (iii. 190), as well as to the Trojan Æestes, from whom they had just parted.

604. *Si quid justitiae est*—"If justice and a good conscience are anywhere held in esteem," are "*made anything of*" (*quid*), as we say. The other reading *justitiae* would mean, "If there is any justice on earth," a doubt which would come ill from Æneas at the time when he had a most distinct evidence of its exercise by Dido. Forb.

606. *Tanti tulērunt*—this agrees with the opinion of the ancients, that the qualities of mind and body are handed down by parents to their children.

607. With this passage comp. Ecl. i. 60 sqq., v. 76 sqq.; Tibull. i. 4, 65, and Hor. Epod. xv. 7.

608. *Convera montibus*, i.e., *lutra et ambitus montium*, "So long as the shadows shall traverse the mountain sides." Others understand *convera* to mean the valleys. See note on 310.

*Polus pascet*—not simply "so long as stars wander in the heaven;" but it refers to the Epicurean doctrine that the stars are nourished by *fiery particles* contained in the aether itself. See 90.

610. *Quae me cunq̄ terrae*, etc. This has reference to the invitation of Dido in 572, and means, "whether it so happen that I accept of your offer (though the *doubt* is a kind of *polite refusal*), or settle in distant lands, still your kindness, *honor*, *nomen*, and *laudes*, will never be forgotten; it will not require proximity to keep them fresh in my mind." Dr Henry would interpret it thus:—"No matter whether I may be called—no matter what becomes of me, your fame will last as long as the world itself."

611. *Serestum*—this is a different person from *Sergestus* mentioned 510, as is seen by xii. 561, where we read *Mnesthea, Sergestumque vocat, fortemque Serestum*. This line, together with the phrase *alios Teucrorum* in 511, and the introduction of Gyas here, though not noticed previously, will remove all doubt as to the identity of the two heroes. *Ἴλιον* = *Ἰλίων*—Greek *Ionic* acc.

614. *Causus* = *fortuna*. *Ore locuta est*; such *pleonasm*s are frequent in classical writers. We find them also in the New Test., e.g., Matt. v. 2, "He opened his mouth and taught them." So *Sequitur a tergo*.

616. *Immanibus oris*—"these savage coasts," i.e., these coasts whose people are savage.

617. *Ille Æneas*—"that illustrious Æneas." See Wagn. Quest. Virg. xxi. 6, for this use of *ille*.

*Dardanio Anchisae*. Observe the *hiatus* between these words. The final vowel of the first is not elided, being in *arsis*. See note on 16, above, and on Ecl. ii. 53.

618. On *Simoëis*, and the proper names generally, consult Class. Dict.

619. *Teucrum*, i.e., *Teucer*, son of Telamon, and brother of the elder Ajax. On his return from Troy to Salamis, his father would not receive him, and he then settled in Cyprus, which was given to him by Belus.

620. By the assistance of Belus, king of Tyre and Sidon, who had possessions in Cyprus, Teucer is said to have defended himself against the inhabitants when they attempted to prevent him from building Salamis. See Hor. Od. i. 7, 21.

621. Josephus says that the name of the

father of Idmon, Idmon, Elissa, was *Molpe* or *Molpea* (others call Idmon *Melampus*, *Melita*, or *Melissa*).

622. Express *de he*, Kibrihi has in all the places celebrated for its fertility and wealth.

623. We have here an instance of *prolepsis*, as it is called, i.e., a predicate of a subject, in several subjects (*canis, fides, puer, rex*), but agreeing in gender and number with one only, and that the one nearest to it. Another example occurs, 74. An instance of *Metonymy* is met with at 1182, where *seu te, nomen Hypocritarum* is used.

624. *Idmon Pelopon*—by a poet's emblem, emblematic of the leaders of the Greeks. These most ancient inhabitants of Greece are often put for the nation, as in the Greek, Hist. of Greece, vol. 1.

625. *Idmon* has particular force, as it is often said, that even Democritus thought he was "

626. *Idmon* is a *tragic* name, as it is in the *Tragedy*. The *Idmon* were called *Idmon* from the elder *Idmon*, by whom *Idmon* was entertained when he had passed over from Samothrace to the *Idmon*. *Idmon*, son of *Idmon*, mentioned here, is of his origin to them, since his mother was *Idmon*, daughter of *Idmon*, whom *Idmon* had received from his companion *Idmon* as a gift. As *Idmon* had been exiled by his father, he mentions only his mother's side of the house. See 1188. *Idmon* is a *tragic* name, sometimes *Idmon*, and sometimes *Idmon*, the latter when speaking of trees, the latter when of mankind. See 1188.

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carcase. With this whole passage, cf. Hom. Od. viii. 59 seq.

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fastening the Palla at the shoulder with a fibula.



649. "A veil bordered with acanthus leaves inwrought." Or *velamen* may mean an entire *peplus*.

651. *Piteret*—last syll. lengthened by *arsis*, on which see note 308, above. Note the *zeugma* in *piteret*,—"was repairing to Troy, and contracting her unlawful nuptials."

654. *Monile baccatum*, i.e., "a necklace adorned with pearls." Pearls are often called *baccæ*, from their shape.

655. *Duplicem*, i.e., of two materials,—a golden diadem studded with gems. *Gemmis* and *auro* are "kinds of the material." See above, 639, 167; ii. 765.

656. *Hæc celerans*—either "about to bring these things hastily," or, "about to execute with speed these commands."

657. *Cytheria*—see note 257. This artifice of Venus is suggested to Virgil by Apoll. Rhod. iii. 7 sqq. Venus, fearing lest Dido's kindly feeling might be altered by Juno's interference, inflames with love the queen of Carthage, and even consents (iv. 107 sqq.) to her marriage with the Trojan hero.

658. *Faciem=corporis formam*, "in person."

661. *Ambiguum*—of doubtful faith—that could not be trusted in. *Bilinguis*—double-tongued—two-faced—"treacherous." It is not to be wondered at that a people wholly devoted to mercantile pursuits should obtain this character, which gave origin to the proverb, "*Punica fides*," similar to our "custom-house oath."

662. *Sub noctem*—the events just mentioned occurred in the evening, and Juno therefore broods over them during the night.

Urit *atrox Juno*—"Juno is inflamed to savageness;" or, "The hostile spirit of Juno galls (or goads) her;" for *urare* is often used=*angere, vexare, pungere*.

664. *Meae vires*, etc., i.e., Thou art the

person by whom I show myself strong and effective. *Solus* is one of those words that have no voc. (This is denied by Priscian, v. 14, 77.)

665. *Typhoia*—Typhoeus one of the sons of Tartarus and Terra, who rebelled against Jupiter, and was hurled beneath Ætna.

668. *Jactetur*—last syll. lengthened by *arsis*. See above, 651.

669. *Nota tibi (sunt)*, a *græcism* for *notum est tibi*.

672. *Cardine*—"crisis." "She (i.e., Juno suggested by *Junonia* preceding) will not be remiss at such a crisis."

673. *Flammâ*—*par excellence* for *amor*. *Capere antè*, for *antecapere*.

675. *Ut* is to be supplied in this line after *sed*, from the preceding *ne: sed (ut) teneatur Necum*—"equally with myself."

680. *Sopitum*—*sopor* and *sopire* are used of deep sleep.

*Cythera*—τὴ Κύθηρα—it is called *alta* because the island stands high out of the sea. See 257, note.

681. *Idalium*—a mountain and grove in Cyprus. *Super* is used for *in* or *ad* when mention is made of places of elevated position. Cf. vi. 203, 515, vii. 557.

*Sacrata sede*, i.e., in *templo*.

682. *Nequâ*, scil. *ratione*, or *viâ*. *Medius occurrere*, i.e., in *medio negotio*; or like our phrase "to run through" a thing.

683. *Faciem*—not the face only, but the whole body. See 658, above.

684. *Notos vultus*, i.e., *proprios vultus*. The metaphor in *induere* is too common to require explanation. The repetition of the stem *puer* is a beauty rather than a blemish.

686. *Laticem Lyæum*, for *Lyæi*. Bacchus was called *Lyæus*—λυαῖος, from λυεῖν—because he dispels cares and anxieties; so *LIBER*.

690. *Gaudens*—delighted at taking part in the plot, and with pleasure contemplating the opportunity for indulging in his favourite occupation of inflaming mortal minds with love.

692. *Fotum*. This word is properly applied to the action of fowls in cherishing their young, but is transferred to men and deities, and implies a degree of love and affection along with the idea of nursing.

*Irrigat*—the moistness of night suggests the application of *liquidus* to *sonexus*—ὕγρὸς ὕπνος—and of such terms as *irrigare*—the Homeric ἔχευεν.

*Gremio*—"in her lap."

697. *Alaëis*—the tapestry of the couches. In Geo. iii. 25, it means *curtains*. *Superbus* is often applied to things highly ornamented, *magnifica*, which manifest the pride of the possessor





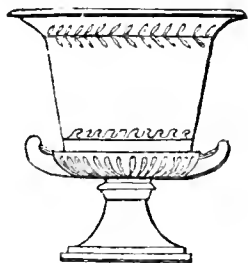
to each other. Wagn. and Forb. urge, in opposition to this view, that the phrase *insideat* proves that *gremio foret* must be taken literally. The poet, disregarding the age of Ascanius, sacrifices truth to poetic imagination. Cf. 692 and 698, above, and lv. 84, as also Hom. II. xxi. 506.

719. *Insideat*—This form is preferred to *insadat* by Wagn. and Forb. as more consistent with the meaning of the passage. *Insidere* means to take a seat, or to begin to sit down, whereas *insidere* means to have taken one and to be occupying it—*Insidet*, therefore, agrees better with *gremio foret*.

720. *Acidaliae*—Venus was called *Acidalia*, from *Acidalius*, a fountain near Orchomenus, in Boeotia, where she used to bathe in company with the Graces. *Abolere Sychaum*—to obliterate all recollection of Sychæus, her former husband, and thus to anticipate (*prævertere*) the chance of a re-kindling of her affection for him, which might interfere with that for Æneas.

723. *Quæ prima*, i.e., as soon as they had finished the banquet proper. *Mensæ*, not the banquetting board with its supports, but the smaller tables on which the dishes were brought in and presented to the guests. These small tables were changed with each successive course, so that *mensæ* came to be applied to single dishes.

724. With this line cf. Hom. II. i. 469, 470. *Vina coronare* has been interpreted in

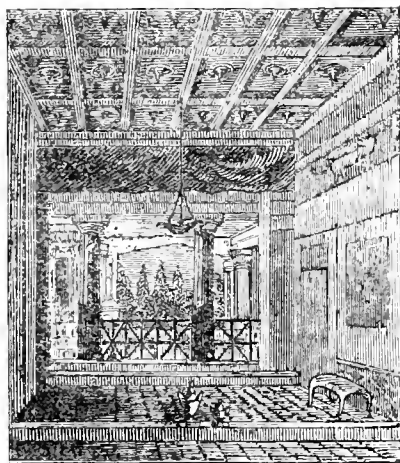


two ways:—1st, To fill brimming cups, to "heap the glasses." This is the Homeric sense of the corresponding term ἐπιστήψαντο. 2d, To encircle the cups with garlands of flowers, which was the Roman custom. A specimen of the *Crater* is given above.

725. The influence of Bacchus is not long in being felt. *Volutant*, a word which well conveys the idea of sound traversing a spacious hall.

726. *Laquearibus*—this word is applied to the hollows between the beams of a ceiling = *Lacunar*. These interstices were usually adorned with carving and painting,

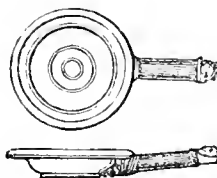
as seen below. On the scansion of *Auræ*, see above, 2 and 698.



727. *Fandit*, "torches:" the fibres of the papyrus, or other plants, twisted in rope fashion, and smeared with wax or pitch, as seen in the woodcut.



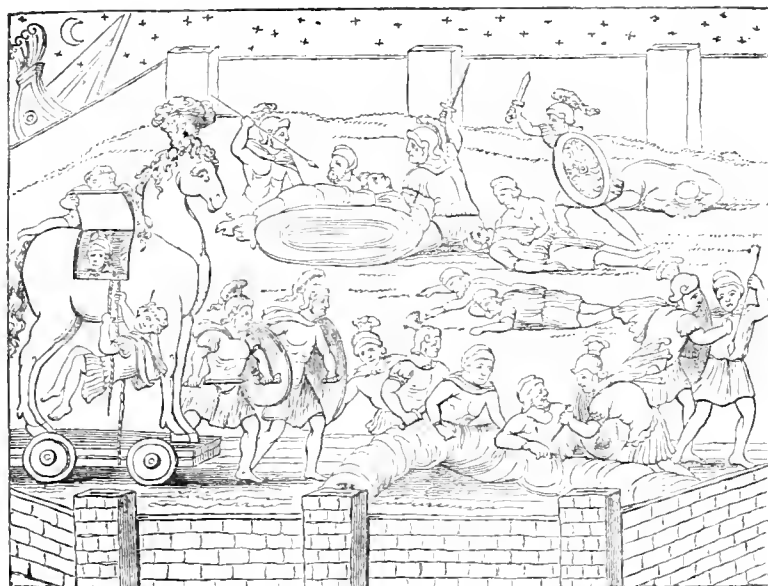
729. *Pateram gravem gemmis et auro*, i.e. a massive golden *patera* adorned with gems—its shape is seen in the woodcut. This is another instance of *Henliadys*, on which see note 2, above.



731. A prayer is offered to Jupiter, God of Hospitality, *Ævæs*. *Dare fura* means "to have established the rights of guests and hosts." On this use of the *pres*, see Ecl. viii. 45.

732. *Diem*, i.e., the day of which the night now being spent forms the continuation. *Velis*—"be, if you will"—a word usually employed in reference to the de-



[THE CAPTURE OF TROY.—*Vatican Manuscript.*]

## BOOK SECOND.

## ARGUMENT.

ÆNEAS, in compliance with Dido's request, details the particulars of the capture of Troy, so far as he had witnessed them. After expressing reluctance to fight his disagreeable battles over again, the hero goes on to tell of the despondency of the Greeks in the tenth year of the war, together with their stratagem of the horse. Lurking in Tenēdos, they send a cunning fellow, Sinon, to prepare the way for the reception of the wooden horse, which they pretended to be a return for the stolen Palladium. The Trojans are credulous, and believe the whole, but Lāocoon sees through the deceit, and exposes it. His warnings, however, are vain; and he is himself slain by two serpents sent against him by Minerva (1-249). The Greeks return from Tenēdos—the horse is opened, and the city is taken (250-267). Æneas is warned by Hector's shade to consult for his safety, but he is too valiant to follow the suggestion before he has tried what might can do. He makes an attempt, and is for a while successful, till having assumed the armour of some Greeks whom they had slain, his associates are mistaken by the Trojans, and many of them killed by their own friends (268-437). Then follows the sack of Priam's palace, and the murder of the king himself (438-558). Æneas at last abandons all hope of saving the city, and therefore sees after his family, with which, consisting of father, wife, and son, he endeavours to escape from the ruins (559-729). Crēta (his wife) loses herself in the crowd; and on his return to the city to seek for her, her shade meets him, and tells him something of futurity (730-794). He retreats from Troy a second time, and finds many men and women ready to accompany him to exile (795-804).

THIS book is perhaps the most interesting of the twelve composing the Æneid. The poet himself entertained a high opinion of its merits, as is evidenced by the fact that

it was one of those which he read before the Emperor as a specimen of the poem. See Heyne, *Excursus* to Book II.

1. Observe the difference of tense of con-



arrived at, but also the motion necessary to bring the object to that point. Similar is the vulgar Scottish use of *into*, as in the phrase, "You will find it *into* the cupboard." From thus containing the two ideas of *motion toward* and *rest in*, the form of syntax has received the name "*Constructio prægrius*." It is of very common occurrence in Greek writers. *Delecta virum corpora=delectos viros*, so *olura vis canum*.

19. *Penitus*, "thoroughly"—"to be joined with *complant* (*quack, crane*)—*complant* stronger than *implent*.

20. *Armato milite*, "with armed soldiers"—sing. for plur.—see below, 495, and Æn. i. 564. An instance of similar hardihood and patriotic devotion has been supplied in more recent times in the kingdom of Holland, in 1590, when on one occasion some forty Dutchmen, secreting themselves in a vessel laden with turf, passed the search of custom-house officers, and having landed unchallenged, retook the town of Breda from the Spaniards. The story of the Wooden Horse is derived by Virgil from the Odyssey and the Cyclope poets, but it has been raised by him into paramount importance, though but an idle fiction.

21. *Tenedos* (or *Leucophrys*, called by the Turks, *Boğsclu Adası*)—in sight of the Trojan coast (40 stadia distant), most celebrated (on account of temple of Apollo Smintheus, or by means of the songs of post-homeric bards), and rich so long as Priam's power stood. *Dices opum*, either from the temple, or commerce; on the construction, see Madvig, § 290, c.

23. Trans.—"Now there is but a bay and a haven supplying an anchorage for ships, and that a very insecure one."

*Malè* is often used like *non satis, parum, minus*, and is therefore almost=*non*, but not so strong. It implies a fault, either too great or too little. See below, 735, and Æn. iv. 8. *Caribis* synecdoche for *navibus*. See below, 25, *Mycenae*.

21. *Huc condunt*, see above, *Huc includunt*, 18.

25. "We thought that they (*eos*, omitted,) had departed, and had set sail for Mycenae (i.e., Greece, a part for the whole), taking advantage of the favourable breeze." Thus Heyne and Thiel.

27. *Dorica castra*. Virgil derives this term from post-homeric writers. Homer calls the Greeks *Achaii, Argivi* and *Danaï*, but never Dorians. The Dorian migration is said to have taken place 80 years after the Trojan war. For similar examples of *cacophony*, see Æn. viii. 286, *tempora laetis*; v. 222, *currere remis*, etc. etc.

29. *Tendebat*, used to pitch his tent (*hut* rather).

31. *Minevrae*—according to some (Heyne,

Thiel, etc.) the dat. on *donum*, "the gift to *Minevra*." (see 36, 44, 49), according to others (Wagner, small ed., and Forbiger,) the gen.; cf. below, 183, and above, 15. For other intransitive verbs, followed by an accus., cf. below, 542. Eccl. ii. 1.

*Thymochs*—consult Class. Dict. His wife and child had, according to the legend, been slain by Priam, hence he deemed he had a sufficient ground to act treacherously (*dolo*, 34). Observe *mirantur*, plur. after *Stapet*, sing., the subject of both being *pars*. This is an instance of the construction. *Synesis*, on which see Æn. i. 70, note, and iii. 676.

35-38. "But Capys, and those who entertained more prudent sentiments, urge them either to throw headlong into the sea the treacherous device and suspected gifts of the Greeks, or (if it please them better) to destroy them by the application of fire, or (adopting a different course) to probe," etc. For *re* instead of *que* after *subjectis*, there is no manuscript authority, at all events the change is unnecessary, the latter being often used as a disjunctive.

36. On *Pelago*, see i. 181. Dative for accus.

39. *Incertum*—not a mere *epitheton ornans*—"fickle," but *uncertain, doubtful, not knowing* what to do in the present instance. The crowd are divided in their opinions, and are doubtful how to act, some being zealous (such is the force of *studia*) for one course, and some for another.

40. *Primus ante omnes*, foremost before all others, i.e., of the crowd descending from the citadel.

41. *Summâ arce*—"From the highest part of the citadel." See Schmltz Lat. Gr. § 361.

42. *Et prociat*, the verb of *declaring* is omitted frequently in excited narration, "and when at a distance cries aloud."

46 sqq. The horse is here exposed as a mere *ruse de guerre*, to beguile the Trojans, the real object of it being to provide a machine similar to the *towers* used in sieges by the Romans—on which see Ramsay's *Antiq. under Turris*, p. 400.

*Aut* separates ideas essentially different—*vel* (mutilated imperative of *volo*), those between which the difference is unimportant, or one of name only. See Madvig L. G. § 436.

47. *Desuper urbi*. "To come into the city from a higher position," i.e., from the citadel to command the city. Cf. i. 165, 420; iv. 122, etc.

48. *Aliquis=alius quis*—"some other;" "some deceit or other is concealed."

49. This line has become a "household word," and a standard quotation against all and sundry, who, in the slightest degree, expose themselves to the suspicion of



reached your ears any mention of Palamedes, descendant of Belus, and his renown, made glorious by fame, whom, under a false accusation of treason, the Greeks put to death, guiltless though he was of the infamous crime which was laid to his charge, because he dissuaded them from war; but whom they lament now that he is dead: to be a companion to him, related as I was to him by blood, my father, a poor man, sent me to the war at its very commencement." Or, "In my early years:" But *dulces natos* (138) opposes such an interpretation. *Ladewig*, however, prefers the latter meaning, from the circumstances that (1.) Sinon is called *juvenis*; (2.) the words *pueritia* and *adolescentia* had a wide extension; and (3.) *dulces natos* does not necessarily imply great age.

82. *Belides*—patronymics from nouns in *us* of the 2d decl. have the penult short, thus *Priamides* from *Priamus*—those from nouns in *es* of the 3d decl., or from *des* have the penult long, as *Promethides* from *Prometheus*. In the word before us we have one of the few exceptions to the rule. See *Priscian*, ii. 7, 37. For the story of Palamedes, see *Class. Dict.*

85. *Demisère noct*—formed on the model of such phrases as *demittere Orco, umbris, leto, stygiae nocti*, etc. Cf. Hom. *Ψυχὰς Αἰδὴ προΐαψεν*.

88. "So long as he (Palamedes) retained his royal dignity undiminished, and possessed influence in the assemblies of the (Grecian) princes, so long I too enjoyed," etc. This use of *stabat* in the sense of "continuing prosperous" is frequent. See *Æn.* i. 268; *Geo.* iv. 209.

89. In *Nomenque decusque* some consider a *tendiadys* to be employed=*nominis decus*, but this is unsatisfactory; *nomen* seems to imply *renown, reputation*, and *decus*, dignity, *consideration, influence*.

90. *Pellacis*—*artful, wheedling*. Some copies read *fallacis*. On the gen. *Ulixi* see note l. 30.

91. *Haud ignota*, i.e., *bene nota*, by the figure *Litotes*.

92. "Distressed in mind I dragged on my life in retirement and sorrow, and in solitude (*necum*) brooded over (bemoaned) the unmerited disaster of my guiltless friend."

95. *Argos* used for all Greece, see 25, 55, 78. *Eubœa* was his native place. *Heyne* prefers *agros*, as a private soldier is spoken of—but in the whole phrase *remedâsem victor* ad A., though from the mouth of a common soldier there is nothing strange.

97. *Hinc=ex hac re. Labes*—"plague spot." A spot on the surface indicative of disease.

Cf. Hom. II. xi. 603, *κακῶ δ' ἄρα οὐ πῆλεν ἀρχή*.

98. *Terrere, spargere, and quacere* are so-called "historic infinitives."

99. *Conscius quacere arma*. On the meaning of these words there is great diversity of opinion. In the first place, *arma* is interpreted, (1) "*counsels* which Ulysses devised to ward off the danger that threatened him from Sinon;" or (2) *treachery* and *stratagems* which he was preparing to put in force against Sinon (as *machine, μηχαναί, τῦχαι*, are sometimes used). Secondly, *conscius* is understood to mean either, (1) conscious of the danger that threatened himself; or (2) *being an accomplice*, i.e., having assumed to himself accomplices, e.g. Calchas—see below, 267—[thus *Heyne* and *Wagner*]; or (3) conscious of the act of injustice he had perpetrated against Palamedes. Forbiger would translate as follows: "And conscious of (or—*conscius* being often used absolutely in a bad sense—*conscience-smitten* by) his act of injustice (to Palamedes) sought the help (*arma=operam*) of others."

100. *Enim* (cf. the use of *γάρ* in Greek) seems to refer to a suppressed clause which may thus be supplied: That I am right in asserting that Ulysses used all means for my destruction is evident—"for he did not rest till," etc. For the sudden break off (apostrophe) at *micastro*, cf. *Æn.* i. 135, *quos ego=sed*, etc.

101. *Sed autem*—the combination of these particles, though frequent among comic writers, is found nowhere else in Virgil. *Wagner* and others consider it equal to *tandem*. But it seems rather to be used for the purpose of contrasting his own feelings on these painful subjects with the indifference which might naturally be expected to exist among the Trojans concerning them, which, indeed, the rest of the line implies.

*Nequidquam* and *frustra* differ in this, that *frustra* refers to the subject and the disappointment of his expectation—*nequidquam* to the "nullity" in which a thing ends. See *Döderl. Lat. Syn.* Note the difference between *quid revolvo* and *quid revolvam*, and see *Madvig*, § 353.

*Ingrata*—*objectively*, "for which you will not thank me."

102. *Quidre moror*—there is in common editions a note of interrogation after these words; but *Wagner* and *Forbiger* place a comma merely, and indicate the question after *sut est*; *jam dudum* s. p. forming a separate clause, connected in sense with what follows. On *uno ordine habetis*, cf. 64.







134. The part of the hypocrite is well carried out here. Sinon, though candidly avowing his escape, yet professes contrition for his apparent deficiency in religious zeal and devotion. *Vincula*, not the fillets, but the bonds with which he was bound and brought towards the altar, (the victim stood free before the altar). Peerlkamp thinks that *vincula* refers to the place of confinement, the prison in which Sinon may have been kept previous to his pretended immolation: Or the phrase may mean simply "I escaped," since *vincula rumpere* is often used for the simple verb *aufugere*. See *Æn.* viii. 651. When Sinon is first brought before us in 57, he is still bound, and remains so till Priam orders him to be released, 146; but this was the act of the Trojan shepherds, and therefore no objection can be raised on this ground against Peerlkamp's interpretation.

*Aderat, parari, eripui.* Observe the change from the historic inf. (so-called) to the finite verb.

135. *Obscurus delitui*—"I lay hid so as to be concealed"—this is what is called the *proleptic* use of the adj. For other examples see *Geo.* ii. 353, and consult i. 63, above; x. 103, 314, etc.; see Madvig, § 481, obs. 2. Compare the Eng. phrase "kill a man dead," "struck blind." "Washed my forehead cool," in *Dream of Eugene Aram*.

136. *Dedissent* here = *daturi essent*, the pluperf. subjunctive often standing for the periphrastic fut.; see Wagner. Heyne considers the latter clause of this line spurious; if it be allowed to remain, he would punctuate thus: *dum vela, darent si fortè, dedissent.* Wagner, however, defends the genuineness of the verse, and points it, *darent, si fortè dedissent.*

138. *Dulces natos*—see note on 81, end. Cf. *Hom.* II. v. 408.

139. *Fors* for *fors sit*, is often used by the poets as an adv. *Reposcent*—"demand as a substitute,"—*ἀντισταίνω*. Cf. *Liv.* iii. 23, *auxilium datum reposcere*.

142. *Per*. After *per* an accens. would be expected, as above, with *superos*, but the whole clause is in this case the object—"by whatever uncontaminated faith," etc. It is

unnecessary to supply *intemeratam fidem* in the accus. Cf. *Soph. Phil.* 469, *πρὸς γὺν σὶ πατρός*—*πρὸς τ' ἐν τῇ σοῦ κατ' ὄραν ἐστὶ προσφιλές*. See also *Æn.* x. 903.

*Fides*, Heyne defines as "*justi rectique observantia*, h.l. *juris divini et humanitatis*."

143. *Animi*—on the nature of the genitiva see Madvig, § 279, and on the use of it as here, § 292.

145. *His lacrimis*, i.e., to him relating these things with tears.

*Ultrò*—this word is stronger than *sponte*, or *voluntate*—it means "contrary to (or beyond) what you would expect." A most decisive example to prove that this is the full force, occurs in *Livy* i. 5, *Captum regi Amulio tradidisse ULTRÒ accensuras*, i.e., (resolving the phrase) "the robbers) not content with escaping accusation at the hands of Remus, even went so far as to charge him." See *Döderl.* Lat. Syn. sub. voc. The stem *ultr* means "beyond," "farther," and the termination *o* signifies *locality*—a point in space; hence *ultrò* denotes "to (or at) a point beyond;" hence the meaning we have assigned to it above, from which are derived others—such as "excessive," "beyond all bounds." See 279, below.

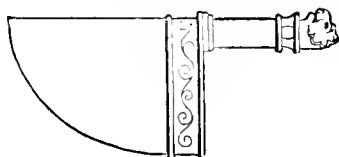
146. *Levari* properly means to loosen, to lighten of a burden, but here, to take off completely, as sometimes the Eng. verb *lighten*.

148. *Hinc*—from this time forth.

150. *Quò=quorsum*, "with what intent have they built this mountain of a monster horse?"

154. *Ignes*, i.e., the sun, moon, and stars; non-violabile—"which cannot be injured with impunity."

155. *Enses*—"invidiose pro singulari," says Forb. *Uittae deum*, i.e., fillets which are used in the sacrifices to the deity. The cut represents a *culter*, or *ensis*—a sacrificial knife.



157. *Fus, (est—not sit, as Serv. suggests: the affirmative is a decided one)*—"Right in the sight of heaven." Transl.: "No divine precept forbids me."

*Sacrata jura*, i.e., "holy ties of common citizenship." See below, *teneor patriae nec legibus ullis*.

158. *Sub auras*, and *in auras*—see note 759, below.

163. *Impius*—Tydides is called so, either because he was the most prominent actor

In the capture of the palladium, or because of his national disregard for things divine, e.g., his wounding of Mars and Venus.

165. *Pallide*—state being—the safety of the palladium was one of the securities of Troy's existence.

*Acclere*—"to drag down"—It was *clione* I took to temple.

168. *Umbra*—*effugit*—*in* *locum*—*in* *effugit*—*cl. 161*, *in* *effugit*.

169. Commentators have not been able to come to a unanimous opinion on this passage; they differ as to the sense, whence the figure is borrowed. Thynne says, "from a mass piled to a great height sliding down." Wakefield (*Gen. I. c. 1. 10* 88), draws it from the sudden fall of a stone whose stays there has been gradually undermining. Water takes it from a ship nipped up a stream by rowers but driven back when they slacken. Others take the figure from the backward course of a river, jammed up by some suddenly formed obstruction or other obstruction. All these render it necessary to consider *refert* as a tautologous word, of which use there are doubtless examples, though many of those which Forbiger has given (at *Geol.* 200), where the same half course may be explained without necessarily supposing a tautology. The figure appears to us to be taken from a person walking (or a mass of matter being dragged) up an incline losing his footing or hold, and being, therefore, reluctantly driven to the plain whence he started. We would, therefore, translate, "Even at that moment the pile of the stocks began to fall, and losing its hold and sliding backward, to be brought to its former position."

This idea seems to be confirmed by the words themselves: the two phrases *ducere* and *sublevari refert* are explained in the next line by *trahitur* *refert* relating to *ducere* (has come with *trahitur*), and *refert* (comes) is compared with *trahitur* (*Palladium ducitur*) to *sublevari refert*.

171. *Parvum*—"small holes," but taken of the *sternum*.

*Latona*—This appellation of *Minerva* has been variously derived, some say from *Ἰφύτα*, which in *Æt.* means a load, so that *Ἰφύτα* *γεννησάμενα* would mean *load-bearing*, from *ἰσχυρά*, others from *Ἰλίο* to Triton, a river of the city flowing into Lake Cephallenia; this is the opinion most generally received from former scholars.

172. "*Thalpi*," that is, "blazed from her wildly staring and unblinking eyes." The *salus* *rules* was an excellent one. On *salus* *rules*, see Aristot. *Metaph.* 1.

174. *Ipse*, i.e., the whole palladium exposed to several parts, especially to *cl. 169*, but, etc.

*Idem*—see Madvig *Lat. Gr.* 47, 47, 47.

175. The *Umbra* and *parva* are seen in the accompanying figure of a Roman's helmet. For a description of each, see Ramsay.



178. *Omina in repetant*. This is another instance of Virgil attributing Roman customs to the heroic age of Greece; (but see *L. 4. 69*); for, says Servius, if an evil omen occurred, it was usual for a Roman general to return from the camp to the city. If at all near, to take the omens afresh. The meaning of the passage is, however, very obscure—the difficulty lying principally in the words *nam a re habent*. Perhaps the simplest method is to consider *nam a re* as equal to palladium, translating thus, "Unless they again seek omens at Argos, and bring back the deity which they have (*nam*) received, carried away over the sea, and taken with the wind in their curved ships." It is distinctly noted, however, that the last line *quo Ipsi*, etc., does not belong to the prophecy of Calchas, but is added by Simon himself, in explanation of the latter part of it, as the change of mood sufficiently shows. For a full discussion of the question, see Forb. in loc.

180. "And now that they have set sail for their native Mycenæ with a favourable breeze, their chests full of their spoils, procure reinforcements of troops, and to secure pre-arranged posts as their camp and as"—the apostrophe to *quod patris* is found in *parva* in *cl. 169*. The clause from *quod* to *Mycenæ* forms an *apostrophe* or *locution*, depending on a verb suppressed, but easily deduced from *parva*.

184. *Parvum expant*—"alone for."

186. *Ecce*—The poets often use the dat.

after a verb of motion instead of the accus., with *ad* or *in*. See Ecl. ii. 30.

187. Observe the sequence of conjunctions, *ne, aut*, (of the alternative of *one idea*), *neu=et ne* (i.e., *et, ut, non*) of a different notion.

*Possit*—pres. subj., since it forms part of Sinon's speech: had it been a repetition of that of Calchas, the imperf., *posset*, should have been employed.

188. The meaning is, that it might not hold the people bound to their former superstitious confidence, and protect them with the *present* and all-powerful influence of the palladium, since they would cease to hold it in that reverence with which they viewed the heaven-sent image of Minerva.

190. *Exitum=futurum esse*—this inf. depends on the phrase "he said," implied in *jussit*, 186, above; see Zumpt, § 620, and Kritiz Sall. Cat. xxi. 3.

193. *Ultrô*. It appears unnecessary to wrest the meaning of this word from its usual signification, as is done by Wagn. and Forbig., who make it equal to *παραδόξω*, used of a foe from a distant quarter; see above, note on 145.

*Pelopea* (for *Pelopēia*), i.e., Argos and Mycenæ, see Class. Dict. on "Pelops." The following is the line of thought in the passage from 183 to 194:—"This horse is intended as an offering to Minerva, in lieu of the palladium; but it has been made thus large that it may be impossible to bring it within the gates, and that you therefore may cease to esteem it equal to your former representation of the deity, and despising it may offer it violence, and so bring upon you the wrath of Minerva. If you do so, sure destruction will follow, but if on the other hand you give it a place in your city at any cost, then Asia, *not satisfied with being delivered from her enemies, will even go so far* (see on *ultrô* 145) *as to make an attack, in her turn, upon Greece.*"

\*194. *Ea fata*, "such fates," i.e., the same as would await you did you violate the sacred image.

198. *Mille*—used for a round number—the ships enumerated by Homer are 1186.

199. *Hic*—"upon this"—"at this point of time." *Aliud*—i.e., another, with reference to Sinon's appearance, 57.

200. *Improvida pectora*—is an example of the *proleptic* use of the adj., on which see note i. 63, ii. 135. Transl.—"Confuses our minds so as to make them unwary," (incapable of forethought).

201. The story of Laocoon is aptly introduced, and told with great spirit and appropriateness of description. The minuteness of detail and variety of phraseology have called forth the admiration of all commentators. It contains, too, a symbolic

representation of the destruction of Troy; the serpents come from Tenedos, and so do the Greeks in their return from pretended flight: the serpents kill the priest, the embodiment of the Trojan religion, as the Greeks afterwards violate the deities of the Trojans, and abrogate their sacred rights. Moreover, the special phrases, *tendant, amine certo*, etc., are borrowed from military usage.

*Neptuno*—Laocoon was properly priest of Apollo, though chosen by lot to officiate on this occasion to Neptune, to whom, as joint patron of Troy, along with Apollo, they deemed it due to offer sacrifice for their delivery. See Henry, Class. Mus., vol. vi.

202. *Sollemnes ad aras*—"at the holy altars," i.e., the altars where solemn sacrifices were wont to be made; or *sollemnes*, like *ingentem*, may apply solely to the great solemnity and sacredness of their offering on this occasion.

203. *Gemini=duo*, with the idea, however, of close similarity and parallelism in shape, size, appearance, and action, as brought out in the sequel. *Alta* i.e., *maria*, which is often omitted in prose as well as in poetry.

205. *Incumbunt*, "lie upon," with the idea of *burdening*, as it were, "oppress." Compare Milton, Par. Lost, i. 192, quoted by Henry:—

Thus, Satan, talking to his nearest mate,  
With head uplift above the wave, and eyes  
That sparkling blazed: his other parts  
besides

Prone on the flood, extended long and large,  
Lay floating many a rood!

206. *Jubæ sanguineæ*, i.e., "their blood-red necks." Cf. Hom. Il. ii. 308, *δράκων ἐπὶ νῶτα δαφνιῶς*.

208. *Legit*—"sweeps," with the idea of a quiet and peaceable motion.

*Sinuat* is better than *sinuant*, as the description ought here to be confined to the hinder parts, the heads and front being mentioned before as erect and steady.

209. It is better to remove the comma after *sonitus*, and thus make *salto* the *abl.* of the instrument, depending more immediately on *fit*. "A rushing noise ensues, in consequence of (by means of) the foaming of the sea;" i.e., the sea *lashed into foam* by the violence of the waves, for the foam itself makes no noise.

210. *Oculos*, depending on *subjecti* as the *acc.* of reference, or limitation. See i. 228, note, and Madvig, Lat. Gr., § 237; Zumpt, § 458; Schmitz, § 259, 2; cf. *infra* 273, and Ecl. i. 55.

212. *Certo agmine*, "in undeviating course."



sequent loose given to indulgence, and the perfect security which all felt, are strongly contrasted with the din, confusion, danger, and destruction which so instantly ensue. The description cannot fail to enlist our warmest sympathies on behalf of the wretched Trojans.

*Vertitur*—according to the ancient belief that the *heaven* described a revolution every day—the earth standing still.

*Ruit oceano Nox*—Cf. supra. 3, *Nox coelo præcipitatur*. The idea is suggested by seeing the sun descend into the ocean, and darkness immediately come on, while night, on the other hand, departs as the sun rises from the waves. The monosyllabic termination is, in a rhythmical point of view, objectionable; but by its very strangeness, it calls the attention to something *striking and grand* (Geo. i. 247), or to something of *importance and moment*, though not elevated or sublime (Æn. v. 481), or to what is very *small and ridiculous* (Geo. i. 181; Hor. Art. Poet. 139). See Quintilian viii. 3, 20.

251. The spondaic time of this verse suits well the meaning.

255. *Tacitæ*, etc. Some would understand *silentia lunæ* to mean *interlunium*, the "dark of the moon," in which sense *luna stans* is found, since a state of darkness was better suited to the stratagem of the Greeks; others, however, following ancient tradition, that Troy was taken about full moon (see also 310, below), give to the words their most common acceptance. This mode is much more poetic, and represents the moon in a more distinctly personal aspect—that she, "the eye of night," must have seen the proceedings of Troy's enemies, but yet preserved a silence which betokened her favour to the Greeks. See 257.

256. *Cum regia puppis*—"when the royal ship had raised aloft the signal torch." Wagner proposes to arrange the following lines thus for the greater simplicity of construction:—

Et jam Argivæ phalanx, flammæ quæ  
regia puppis

Extulerat, tacitæ per amica silentia lunæ,  
Littora nota petens, instructis navibus ibat  
A Tenedo; fatisque, etc.

257. *Fatis deum iniquis* for *diis iniquis*, i.e., *infestis*. See note on 215. "The partial," "one-sided," decrees of heaven; or simply, "*unpropitious*," without any idea of partiality.

258. *Danuos, et pinea claustra laxat*—"lets out the Greeks and opens the pine wood doors." It often occurs in Greek and Latin writers (very rarely in English) that one verb, expressive of a general notion, governs two substantives, but must receive with each a signification suitable to the

governed word. The verb is usually more particularly applicable to the nearest object, while a cognate signification, easily derivable from the general idea, must be supplied by the mind to the more distant object. This construction is called *zeugma* (ζεύγμα, ζεύγνυμι) or *syllapsis*. See Zumpt and Madvig, Index under *zeugma*. The sentence supplies also an example of the figure called *ὑστερον πρότερον*, (for an explanation of which, see note 353, below), the liberation of the Greeks, though *first indicated* by the poet, being of course *posterior* to the opening of the doors; but see 353.

259. *Ibat*—*quum extulerat*—*et laxat*. The sequence of tense in these verbs is found fault with by some commentators, but is well defended by Forbiger as follows:—"The Argive fleet *was advancing* (the imperf. having its proper idea of continuance) when, suddenly the royal ship *had raised aloft* [i.e., in a moment, *suddenly*, raised] the signal torch (the thing being so quickly done as to be past and completed as soon as perceived), upon which Sinon at once *opens* the doors—an action of so short duration that it is advantageously expressed by the present tense." See the parallel passages quoted by Forbiger, and cf. Zumpt, § 505.

Sinon—Greek words in *ων, ωνος*, usually lose the final *n* of the nom. in Latin, as *Apollo*, but the poets (as also *Nepos* and *Curtius*) often retain the full form. See Zumpt, Madvig, etc.

261. The word *duces* does *not* mean leaders of the expedition, but merely expresses their rank in the army in a general way.

263. Neoptolemus, or Pyrrhus, son of Achilles, and, consequently, grandson of Peleus. On patronymic forms, consult Zumpt or Madvig. On the proper names, consult Class. Dict.

*Primus*—either "first to descend," or "first among men," since his bravery in battle was no less celebrated than his skill in the healing art.

264. *Fabricator—the maker, builder* of the horse. See Hom. Odyss. viii. 493, (*ἵππου*) τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ.

267. *Conscia agmina*—see 99—i.e., *jungunt (sibi) agmina conscia (doli)*.

268 sqq. This passage seems to be moulded on the form of Hom. II. xxiii. 62 sqq., where the shade of Patroclus appears to Achilles.

*Mortalibus aegris*—*δαίλοι Βροτοί*.

269. *Et dono*, etc. "And by the kindness of heaven, steals upon them with most grateful influence." There should be only a colon after *serpit*.

270. *In somnis*—on the plur. here, see Madvig, § 50, obs. 3; Zumpt, § 92.



came the poet does not say \* Ovid (Fast. vi. 295) speaks of Vesta as represented by the *ever-burning fire*, but without any image. See the commentators.

298. *Diverso luctu*, i. e., *luctus e diversis urbis partibus*. Heyne. "The city is thrown into confusion by cries of woe from various quarters;" or rather—"Meanwhile there arises in the city a confused noise of wailing and clamour from different quarters;" *misceatur moenia* referring to one kind of mixing and variety, *diverso luctu* to another. See note 487, below.

299. *Secreta*, i. e., removed from the Seacan gate, and that part where the Greeks had entered the city. But *secretu recessit*, taken in connexion with *tectis arboribus*, seems to imply more than this, viz., that the house stood apart by itself, none or few being near it, and also that there was little thoroughfare that way.

300. *Recessit*—this verb is used of places which are retired and solitary, hence the subst. *recessus*, a quiet retreat.

301. *Ingruit* means "to advance with threats and importunity" (Döderl.), an idea peculiarly applicable in our present case.

302. *Excutor* means to be roused hastily by a loud noise. *Summi fastigia tecti* by *hypallage* for *summa fastigia tecti*.

303. *Adscensu supero*, see 225, above, *effugiunt lapsu*.

304. On the double simile in this and following lines, see Hom. II. ii. 455; xi. 155, and iv. 452. Lucr. i. 282.

*Austris*—put generally for any wind.

305. *Torrens*, *χιμαρρος* — "a torrent made rapid by (receiving the waters of) a mountain stream, devastates the fields and levels the luxuriant crops," etc.

307. *Inscius*—ignorant of the cause. *Accipiens*, hearing.

309. *Manifesta fides*, i. e., the truth of what Hector had said, viz., that the city was taken: "and now the truth is but too evident," as we say. Some interpret *fides* "bad faith" of the Greeks, but this is not to be approved of.

310. *Deiphobi*, son of Priam and Hecuba; see Æn. vi. 495 sup., and Hom. II. xiii. 463 sqq.

*Dare* or *trahere ruinas* (see below, 465) to fall to ruin.

311. *Vulcano*, i. e., *igni*, see i. 177. *Proximus ardet Ucalegon* — "(the house of) Ucalegon his next neighbour is in a blaze," see Hor. Sat. i. 5, 71, *sedulus hospes paene arsit* (i. e., his house *paene arsit*); cf. Juvenal's close imitation, iii. 198. *Jam poscit aquam, jam frivola transfert Ucalegon*.

312. "The broad Sigeon bay shines brightly with the flames." The Sigeon promontory was at that point of Troas

where the Hellespont widens out into the Ægean.

313. Virgil follows the Tragic poets in his mention of trumpets. Homer knows nothing of the *tuba* and *lituus*; but see note i. 469.



315. *Glomerare manum*, so, elsewhere *glomerare agmina, hostes, legiones*, etc. *Bello* in the dative, "for war."

317. *Præcipient mentem*, i. e., "hurry me to a hasty (rash) decision."

318. *Panthus*—*us* long, as being the representative of the Greek *ous*, contracted for *ous*, therefore voc. *u*, Greek (*οι*) *ου*.

319. *Othryades*—*Ὀθρυάδης* from *Ὀθρύς*.

*Arctis Phœbique*, i. e., "of the temple of Phoebus on the citadel." *Hendiadys*, see i. 2.

321. *Trahit*—remark the peculiar applicability of this word, which suggests the difficulty felt by the child to keep up with his grandfather. There is a *zeugma* in *trahit* applied to *deos* and *nepotem*.

322. *Quo res summa loco*. These words, and the following, *quam prendimus arcem*, have given rise to much difference of opinion among commentators. Forbiger adopts, for *res summa*, the meaning *salus reipublicæ*. Henry understands the first phrase to mean "the hottest battle." Thiel makes it the *citadel*. In the following phrase, Wagner makes *quam*=*quomodo*, *how* (are we to reach or regain the citadel?) Forbiger, following Servius and Weichert, interprets, "What post of strength is now left, which we may lay hold on?" (i. e., we cannot gain the citadel itself). This last gains confirmation from a comparison of 319 and 320.

*Panthu*, voc. from *Panthus*=*Πάνθος*, contracted *Πάνθους*. See above, 318.

324. *Summa dies*—*μόρσιμον* or *αἵσιμον* *ἡμαρ*. Cf. Hom. II. vi. 448, and Hor. Od. i. 15, 33.

*Ineluctabile*—"inevitable;" literally, "out of which we cannot fight our way." Cf. Eur. Alcest. 889 (or 864, Bothe), *τύχῃ δυσάλαιστος ἦκει*.

325. *Fuinus*—Cf. Eur. Troad. 554, Bothe, *πριν ποτ' ἦμεν. βίβακεν ἄλβος. βίβακε Τροία*. "There was (O, seldom blessed word of was):" Sidney, *Arcadia*. The propriety of tense has been much praised and imitated. See Schiller, Mary Stuart, iv. 11.

326. *Ferus*—stronger than *saevus*, and= *σχιέτλιος*. *Argos*, the accusative, being





It is called by the grammarians, *υστερον προτερον*, that is, in plain English, "the cart before the horse;" or, to use our own English term, *preposterous*. The figure (so-called) is a mere *fiction* arising from a careless examination of the full force of a phrase, and the consequent failing to detect a beauty. To take this example; who does not see that the second phrase tends to heighten the first, as if he said, "Let us die—ay, any coward can do that—nay, rather let us *court death* by rushing to meet him." Again, in one of Wordsworth's sonnets on the French campaign in Russia, in 1812-13, there occurs the phrase—

Whole legions sink—and, in one instant,  
find

*Burial and death.*

This is not *hysteron-proteron*, but an awfully faithful picture of the suddenness of destruction—the burial almost preceding death.

355. The comparison of men to wolves is often employed by Homer. See II. xi. 72; xvi. 156, 353.

358. *Per tela, per hostes*. The repetition of the prepos. instead of a conj. is often employed by poets and orators with singular force and beauty. Such an ornamental repetition is, however, to be carefully distinguished from that which is made by all writers when the governed words do not refer to the same thing.

360. *Cæcâ*—this adj. is applied to many nouns which denote unsubstantial, or vapoury objects, e.g., *nox, nubes, imago, umbra*, etc. The idea is derived from the facility with which they envelop substantial matter, and suit themselves to all shapes.

This line has been brought forward by some critics (Wagner) as an instance of *Virgilius dormitans*, on the ground that it is inconsistent with 340, *oblatus per lunam*. Thiel, however, defends Virgil by supposing (1), that he speaks of such a period of the moon's age as would imply that she set about midnight; and (2), that therefore the first arrival of the Greeks, and the collecting of the Trojans, was effected under her light, and that the second act of the great tragedy which begins with this line was performed in the darkness and gloom which continued up to the time of 801. But to this it is objected (1), that a tradition existed that Troy was taken at *full moon*, when a midnight setting is impossible; and (2), that if the night was dark during the latter part of it, the change of armour at 359 would have been unnecessary. Forbiger considers the adjs. used in reference to night (397, 420, 621) as *merely ornative*, and not intended to describe the *peculiar appearance* of that *identical evening*. It ap-

pears from 462 sqq., 410, 422, and 423, etc., that the darkness was not such as 397 and some other verses would seem to allege. Why may we not then imagine it one of these blustering and somewhat stormy nights, when clouds driven by the wind (see 758) occasionally obscure the moon's disc? The change from clear to cloudy sky, from bright light to interrupted and dim blinks of moonshine, will well represent the sad alteration which had taken place on the fortune of Troy. A few hours ago and she was lulled in security and supposed safety—her moon riding high in a now cloudless sky—when suddenly her firmament is overcast, and though rays of hope occasionally break through the gloom, yet she cannot but feel that the hour of darkness and dismay has come.

363. *Dominata*, "having exercised sway." *Inertit*, i.e., as Forb. prefers to understand it, *the bodies* of the helpless, viz., "old men, women, and infants." But it will add to the horror of the scene if we understand it of strong, able-bodied men also, who are slain ere they awake.

367. *Quoniam*, "sometimes," "occasionally." *Ethem* is to be joined to *victis*.

368. *Cruelis*, i.e., *excessive*; compare *δύσος*, in Greek, and the vulgar usage of "cruel" and "dreadful," in English.

369. *Pavor*—observe the last syll. lengthened by *caesura*. On its meaning, see Döderlein, Lat. Syn.

*Plurima mortis imago*—"Death in many a shape." Observe *plurimus* with the sing. *imago*. On this syntax, cf. Ecl. vi. 60; Geo. i. 187; Æn. vi. 659.

373. *Sera*, used actively, equal to *quæ seros facit*.

377. *Sensit delapsus* (i.e., *se delapsus esse*) *ἤσθητ' ἐμπίσθον*. This is an instance of *attraction* which, though common in Greek, is imitated by Latin prose writers only with verbs of "desiring," and "seeking after." Poets, however, extend it to verbs of "perceiving and declaring." Gossrau wishes to take *sensit* absolutely, supplying *errorem suum* from the context; see his learned excursus on Bk. ii.

378. Observe the pleonasm in *retro repressit*, and the zeugma in *repressit pedem cum voce*.

379. Cf. Hom. II. iii. 33 sqq. *Aspris* for *asperis*, *so periculum, vinculum*, etc.

380. *Nitens humi*—"in walking;" *pressit*—"has trodden upon." On *humi*, see i. 193. *Refugit*—the perf., signifying "*hebt*," or "*went*."

381. *Iras*, i.e., *vatum caput*. *Abibat*—"endeavoured to escape."

385. *Aspirat*—"favours." It is primarily used of the favouring breeze that speeds a ship, then of the breath of divine in-

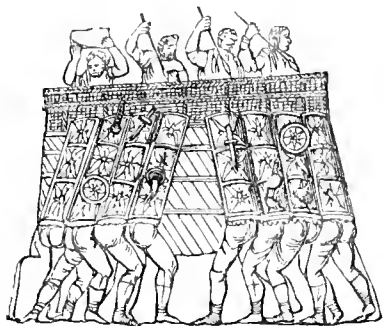


by Ulysses. Observe the peculiar form of the gen. in *i*, on which see i. 30; ii. 275.

437. *Prothinus* is said to refer to time, *prothinus* to space, but the distinction is not fully borne out by examples.

440. *Sic* is to be joined with *indomitum*—"so ruthlessly do we see," etc., or "so furious a battle." In the line above, *bella* is used for *proelia*, as often in the poets.

441. The *testudo* here mentioned was one made of shields, and not the warlike machine of later times. Consult Ramsay's *Antiquities*.



442. The present tense is used, the better to bring us *in medias res*, and thus to impart life, spirit, and quickness to the narrative. How much more lively, and how much more indicative of magic speed is *haerent* than the prosaic *admoventur*.

*Parietibus* is to be pronounced pāryētibus by synizesis.

443. "With their left hands they present their bucklers to the weapons, to defend themselves; with their right they endeavour to grasp the battlements of the roof."

446. *His*—"with such weapons as these." *Ultima*, τὰ ἔσχατα. *Convellunt*—"pull at," i.e., "try to pull down."

448. Observe the difference between *decus*, *decōris*, and *decor*, *decōris*.

451. *Instaurare animum*, for *reficere*, *recreare*, is very seldom found, if ever, elsewhere. "Our fiery spirit was re-kindled."

453. Observe the variation of expression in this sentence, and the ornament bestowed on a matter of so humble a kind—*LIMEN*, *feres*, *usus* and *postes*, being all employed to the same object. *A tergo* is not confined to *postes relictis*, but applies to the whole sentence, as Dr Henry rightly remarks, *Class. Mus* vol. vii. Translate, *freely*, thus: "In the rear (of the building) there was an entrance, and a secret door, and a passage which afforded communication between the different parts of Priam's palace, [per vias, i.e., ita patebat ut familia regni per plures domus, sive palatii partes dispersa, ex una

*in alteram facile transire posset, vitato antico limine,*] and [there was] an unguarded postern."

456. *Incomitata*. Greek and Trojan matrons were not in the habit of going forth alone. See *Hom.* II. iii. 143. *Saepeus solent*—such pleonasms are frequent among ourselves.

457. *Ad soceros*, "to her parents-in-law," i.e., *ad socrum et socrum*, viz., Priam and Hecuba; so below, 579, *patres*=*patrem et matrem*.

*Trahebat*—this verb suits well the half-walking, half-running, tiptoe gait of a child led by the hand.

458. *Evado*, "I mount," i.e., *adscendendo supero*. *Fastigium* means the extreme point of a thing; here, therefore, there is a superfluity of epithet, similar to *Ovid. Met.* ii. 1, *Regia solis erat sublimibus alta columnis*.

459. *Irrita*, "useless," not that they failed to inflict wounds, but that they were unavailing to prevent the destruction of Troy.

460. "A turret standing on the precipitous ledge of the building, and raised high in air, with very lofty pinnacles (or, raised high in air from the topmost roof), from which (tower) all Troy, and the ships of the Greeks, and the Achaean camp were wont to be seen, having attacked on every side with iron weapons, where the highest storeys rendered the joinings less firm, we tore from its lofty position and hurled forward (on the foe)." *Turrim* is governed by *aggressi convellimus*, but it suits the translation best to take the acc. first.

462. Note the *mesoeugma* in *solitae* agreeing with *naves*, the middle subst. of the three to which it belongs. For an example of *protozugma*, in which the adj. agrees with the first only, see *Æn.* i. 623, 4. *Casus mihi cognitus* \* \* \* *nomenque tuum resque pelagi*. A case of *hypozugma* may be found in *Ecl.* i. 58, 59.

466. *Trahit*. Although the two preceding verbs *convellimus* and *impulimus* are past tenses (Aorist), yet *trahit* is present, because its action immediately follows, and the time is *present* in reference to that expressed by them. Cf. 481-4.

*Dare ruinam* means, to "*fall with a crash*," but *trahere ruinam* suggests further a considerable time occupied in the fall, and a greater extent of space covered by the fragments.

470. *Exsultat* expresses the quick motion of Pyrrhus bounding, now here, now there, now forwards, now backwards, his brazen weapons emitting a gleaming light.

471. Cf. *Hom.* II. xxñ. 93. Heyne pronounced the words *in lucem* to be either corrupt, or at best very tame and unmeaning, from the apparent redundancy in the



503. *Illi*—this pronoun is used to denote what is well known, splendid, or remarkable. Translate—"Those fifty famous chambers."

It has been objected to *barbarico*, that, as it is a word applied by the Romans to mean *Phrygian*, it is in very bad taste to introduce a Trojan thus characterising his own country. But why is this necessary? May not Æneas use *barbarico* of the enemies of Troy in eastern Asia, with as much propriety as a Roman employed it in reference to a Phrygian?

506. *Forsitan requiras*. Almost all the best writers use *forsitan* with the subjunctive, to express a suspicion concerning a thing which is actually the fact. See Madvig, § 350, obs. 3.

509. The order is—*Senior nequidquam circumdat humeris trementibus ævo arma diu desueta*.

510. *Cingitur*—(middle voice)—"begirds himself with"—it governs *ferrum* in the accus. On the principle of Greek construction frequently referred to before, see above, 393, *induitur insignis*, and i. 228.

511. *Moriturus* means "destined to die" *-moriens*, "in the act of expiring."

513. *Ara*—the altar of Jupiter Hæcæus.

515. *Nequidquam*—"without success:" referring to the RESULT. *Frustra*—"to no purpose:" referring to the INTENTION. See above, 101.

516. *Præcipites*, i.e. *se præcipitantes*, "hastily taking shelter." *Condensæ*—"crowding together," or, as an idea of fear is implied, "cowering together."

519. *Mens*, "infatuation"—it = *μῆνις*, or *θυμὸς*, and signifies any more violent excitement of mind, which urges a man to action.

521. *Defensoribus istis*—as *iste* has reference always to the second person, this phrase has usually been translated, "such defenders as you." But Forb., following Dr Henry, prefers to consider the *istis* as referring to the weapons just enumerated, and interprets: The time does not demand such help nor such modes of defence, (such defenders) as those weapons of yours; come rather to the altar, and have recourse to prayer. For instances of *defensor* applied to inanimate things, see Cæsar, Bell. Gall. iv. 17, where *sublicæ* are called *defensores*. So also is the bow of Hercules in Claud. in Ruf. l. 80.

522. *Non*, scil. *posset nos armis defendere*.

523. *Tandem*, "I pray you."

526. *De caede Pyrrhi*. "From a wound given by Pyrrhus," i.e., having escaped being killed outright.

529. *Infesto vulnere*, "with deadly aim," or "weapon." *Lustrat*, "traverses" in search of a place of refuge.

530. The repetition of *jum* adds much to the vividness of the description—"and now, even now, he holds him in his grasp, and is in the act of transfixing him with his spear." Antiqu. *Premere* is not equal to *transfigere*, but rather to *urgere*, "to press upon," which latter term is frequently applied to the huntsman in keen pursuit of the wild beast.

533. "Although he is now held in the very midst of death," i.e., although death assails him on one side in his son, and on the other in his own impending fate.

534. *Itaque*—*voci* and *itac* are so closely combined (the former giving expression to the latter) that the poet uses the simple copula *que* after the preceding negative *ne*, when in prose a second *ne* would follow.

535. *At*—In prayers for good to accrue to any one, or for evil to befall him, *at* is used to express violent excitement of mind.

536. *Pntas*—"commiseration," "sympathy," "kindly feeling."

537. *Persolvant*, etc.—"May the gods return to thee in full measure a worthy retribution, and pay thee the rewards thou dost so richly merit."

538. *Fecisti me cernere*, instead of *ut cernerem*, by a Greek construction. Such a syntax is frequently employed when a result (as here), and not an intention, is spoken of.

541. *Talis in hoste fuit*. The peculiarity of this construction is well pointed out by Kritz Sall. Cat. 9, 2, and approved by Forbiger. Kritz asserts that this twofold construction of the acc. and abl. can find place only when the verb signifying some affection of the mind can be conceived of in two ways, either (1), so that by means of the prep. *in* with the acc., it is closely attached to some object; or (2), that being used in a general sense, and absolutely, it is more accurately defined by the abl. with the prep. *in*, this abl. indicating that thing in which is exercised the absolute action, or that which causes or gives rise to the action, and expressing that in which the affection of the mind is manifested. Thus, *talis in hostem fuit*, which forms one whole, bound together in close coherence, and which makes the SUBJECT of the sentence particularly emphatic, differs in conception from *talis in hoste fuit*. In the latter, *talis fuit* is used absolutely, *in hoste* being added as an after-thought for nearer definition = *quod attinet ad hostem*. Achilles was not of such a character, in the case of his enemy, Priam,—I mean. In the case of an enemy, an opportunity was offered of displaying himself such as he was in his general character. In this case more particular stress is laid on the OBJECT.

542. *Erebat*—an instance of an intrins.



alone. He is on the roof looking down into the *impluvium* of Priam's palace.

*Copia* is used in the *sing.* in reference to soldiers, when regard is had not to any organised and disciplined body, but merely to a *numerus* and *tumultuous host*. See Kritz, Sall. Cat. lvi. 1.

566. It is to be borne in mind that Æneas and his companions were fighting from the tower of the palace. *Aegra*—because exhausted by fighting, or because they were perishing by a most shocking death—the scorching of the flames.

567. This, and the following twenty-one lines, are not found in the best codices, and are passed over, without illustration, in the commentaries of Servius, Donatus, and Pomponius. Tucca and Varius, who undertook the revision of the poem after Virgil's death, are said to have cancelled them, either because they deemed it disgraceful to the hero of an Epic to lay violent hands on a female, or because the verses appeared to contradict Æn. vi. 510 sqq. They are, however, of the same character as the *four* with which, in some copies, the Æneid begins, and are found in those MSS. which exhibit the *four* referred to. Moreover, their diction and finish mark them out as Virgilian, and, besides, the context would, without them, be incomplete. For, if Virgil did not write these verses, line 589 should exhibit *hic* or *tum* instead of *cum*, unless, indeed, we adopt the suggestion of Jahn, that lines 565 and 566 may be parenthetic, and that the connection will thus go on from *lastro* (564) to *cum* (589). But, farther, if the suspected passage be omitted, the sudden arrival of Venus, to urge Æneas to do what he was about to carry into effect of his own accord, will appear more uncalled-for, and her references, in *indomitæ iræ* (594), to the state of her son's mind as detailed in 575, and in *Tyndaridis facies* (601), to 567 sqq., will be wholly useless and inexplicable. In answer to the two main objections noted above, it may be urged—(1st.) That Æneas was fairly excusable for entertaining the thought of slaying Helen, seeing that he looked upon her as not only the cause of the whole war, but also as the betrayer of her recent friends; and when, at the moment he had been keenly reminded of the probable fate of his father, wife, and child, through her sinful weakness. The poet, it seems, had anticipated this objection in 583 sqq., and answered it in 585 sqq.—(2d.) In palliation of the apparent inconsistency with vi. 510 sqq., we need only be reminded that Virgil took his materials from various sources, and that he did little more than draft a full outline of the poem to be polished and completed by revision, but that he did not live to carry out his intentions. Heyne, Wag-

ner, Thiel, Gossrau, and Forb. retain and defend the whole passage.

567. *Jamque adeo—adeo*, joined to the adverbs of time *nunc* and *jam*, has a restricted force.

*Super—eram* from *superesse* by *timesis*. This disjoining of the verb is found even in prose writers.

568. *Serantem*, i.e., "lurking in," "keeping herself close in."

569. *Tyndarida*, i.e., Helen, the daughter of Jupiter, or, according to another story, of Tyndareus by her mother Leda. On the formation of feminine patronymics, consult Zumpt, Madvig, or Schmitz, Lat. Gr.

573. *Erings*—on the mode of writing this word, cf. Blomf., Æsch., Prom., Vinet, 525, and glossary; Hermann Praef. ad Soph. Antig., ed. iii., p. xix. sqq., and also Ellendt Lex. Soph.

574. *Invisa*—"unobserved," or "hated one as she was," as below, 601. But see 568, 9, above.

575. *Exarsere ignes animo*, for *animus ira exarsit*.

576. *Sceleratus poenas*—either, "punishment on a wicked wretch"—(Heyne and Wagner)—or "a punishment for her crime," (Wund., Thiel, and Forb.)—or "a punishment by which another crime would be committed." Gossrau.

577. *Scilicet* is expressive of strong irony. "A pretty story, forsooth, that she," etc. See Kritz, Sall. Jug. 41, 3.

*Patrias Mycenæ*—Sparta was, properly speaking, her native place, but Mycenæ is put for the whole country, as Agamemnon, its king, was the generalissimo of the Grecian army.

578. *Adspiciet*. In Greek and Latin the fut. is employed to ask in a tone of indignation what one does not wish to take place, or what he thinks will not occur. *Abit*—"go in procession!"

579. *Conjugium*, i.e., *conjugem*, the abstract for the concrete noun, as often. So *servitium* for *servi*. See Kritz, Sall. Cat. 14, 1.

*Patres*=*parentes*—see above, *soceros*, 457. Wagner condemns this line as spurious for these reasons:—1st, Because Helen is said to be about to *revisit* her husband at Sparta, though he is even now at Troy, and will necessarily be restored to her before their departure. 2d, Because her parents are said, by Homer, to be already dead. 3d, Because it is ridiculous to mix a TURBA LLIADUM with the mutual salutation of friends long separated. Forbiger adds a fourth, founded on the omission of *que* after *patres*. In reply to these objections, it may be stated, 1st, that *conjugium* means not only her husband, but also all the pleasures of married life, and the duties of the marriage relationship, as *domum* means the enjoy-





595. *Cura nostrâ*, i.e., affection towards me, to be shown in defending and saving Anchises.

596. *Non* is here used for *nonne*, but it is more emphatic and forcible. The future is used in negative questions, which at the same time serve as exhortations.

*Adspicere* is used by the poets as equal to *circumspicere*, *invisere*, *anquirere*.

597. *Superet* = *superstes sit*. He should be joined to *superet* rather than to *conjur*.

598. *Quos—circum*; for a similar separation of *prep.* and *case*, see above, 278.

599. *Resistat—tulcrint—hausarit*. The variety of tense is worthy of notice. The words are not put for *resistisset*, *tulcrissent*, and *hausisset*, but are designedly used to express that the care of Venus is *still* exercised, even while they are speaking, and that there is still danger, as there *has* been for some time past, of the sword drinking their blood. Our English idiom, requiring past tenses in hypotheses, has led some commentators astray.

601. *Tibi* must depend on *erexit*, as the *Dativus incommodi*, and not on *invisa*, as thus *invisa* will be more forcible, and the hatred will be made to appear *more general*. "It is not the hated person of the Laconian Tyndaris (Helen), nor is it the much-blamed Paris; (*but*) it is the unrelenting decrees of the gods, of the gods I say, that have overthrown for you this kingdom, and that are now levelling Troy from its highest pinnacle."

602. Cf. Hom. II. iii. 164. *Culpatus*, "the blamed Paris" = *scelustus*, as *culpa* sometimes = *scelus*. The repetition of *divâm* (*anaphora*) gives a tone of peculiar solemnity to the intimation. Some books would spoil the beauty of the passage by substituting *verum* for the first *divâm*, in which the secret agents in the accomplishment of the great event are presented to the view of Æneas.

604. The following passage is particularly beautiful. It is based partly on Hom. II. v. 127, xii. 13 sqq., 27 sqq., and partly on the descriptions of other poets. To draw away Æneas from the danger of the fight, to lead him to save his own family, and at the same time to preserve Helen, who had ever been her favourite, Venus opens the eyes of her son to behold the heavenly messengers, and convinces him thereby of the utter inutility of resistance. By this device of divine interposition, the poet saves the character of his hero.

606. *Caligat*. This verb, which usually means *visus caligine laborare*, *cacuti*, (*to be blind*, used of a person), is here equal to *caliginosum esse* (*to be full of darkness*). Some take it as transitive, "blinds you." Heyne objects to this and the next line, as being *parum commode interposita*. But Wagner

defends them, on the ground that they supply the reason why Venus took away the cloud from her son's eyes, viz., that seeing the real state of matters, he might at once listen to her advice, and act upon it.

609. *Undantem*. This word is often applied to ascending *flame* and *smoke*, from the resemblance which they present to the successive surges of the sea.

610. *Tridenti*. Some books read *tridente*, on the principle that the abl. of substs. in *us* is made in *e*, but that of adjs. in *i*. But the authority of the best MSS. is in favour of *i*.

*Neptunus*. Cf. Hom. II. xii. 27 sqq. The enmity of Neptune to the Trojans is said to have been caused by the refusal of Laomedon to pay to him and Apollo the stipulated sum for their labours in rearing the walls of Troy. An attempt has been made to explain this story, by saying that since the temples in ancient times were so many *banks* for the deposit and safe keeping of treasures, Laomedon (i.e., the ruler of the people) had borrowed from the temples of Apollo and Neptune the amount of gold necessary for the expenses of his fortifications, but had failed to repay the debt, and hence his calamities. See Mitford, Hist. of Greece, vol. i., p. 104.

611. *Totamque—que* is equal to "*nay*," "aye moreover."

612. The Sæacan gates looked to the Grecian encampment and the sea—hence they were much exposed, and are most frequently mentioned. Troy had five other gates. *Sævissima*, "most savage of all" (the gods).

613. Join *furens* with *vocat*, and thus the second participle, *accincta*, without a copula, will not be objectionable. "With her sword girt on, summons in frantic haste her allied band from the ships."

616. *Nimbo*. This must have been a dark cloud, since the goddess was unpropitious; but it became red and glaring by means of the light from the flames of burning Troy playing upon it. Consult the Classical Dict. on Minerva and the Gorgons.

617. *Ipsæ Pater*, i.e., *Jupiter*. *Vires secundas*, i.e., assistance which shall produce a favourable issue. *Sufficit* is here transitive, "supplies plentifully."

619. *Eripe fugam*. Since, from the entire ruin of the city, you can rescue nothing else, seize upon flight at least, i.e., the power of escaping. Jahn.

621. See note on 599.

625. *Ilum—Troja*. The repetition of the most prominent noun has a peculiar force and pathos.

627. *Accisum*. This word means the *first attempts to fell*. The order is, *ac veluti cum agricolæ certatim instant eruere antiquam*

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ALBANY

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1. *Review* 1994

It was not until 1960 that the first

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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$I = S$  is a  $\mathbb{Q}$ -algebra, while  $I \cap R$  is a  $\mathbb{Q}$ -algebra, but  $S$  is not a  $\mathbb{Q}$ -algebra.

*denom*: denominator of the fraction  
*num*: numerator of the fraction  
*base*: base of the number system  
*digits*: digits used to write the number

**Example 4.** If you are familiar with the results of Example 3, then you have already demonstrated that the function  $f$  is not differentiable at  $0$ . We can also demonstrate this by using the definition of the derivative. Suppose that  $f$  is differentiable at  $0$ . Then we have

Since the line is parallel to the  $x$ -axis, the slope is 0. The line passes through the point  $(-1, 1)$ . In the first, the line is parallel to the  $y$ -axis, the slope is not defined. The line is vertical rather than horizontal, and it passes through the point  $(-1, 1)$ . The equation of the line is  $x = -1$ .

Phonetic transcription of the above text is as follows:

```
CASE $? IN
    0) Fc=$(cat /dev/urandom | fold -w 64 | tr -dc 'a-z' | fold -w 1 | tr -d '\n' | xargs echo | sha256sum | cut -d ' ' -f 1)
    *) Fc=""
END
```

of  $N_{\text{eff}}$  at  $z_{\text{dec}}$  and  $N_{\text{eff}}$  at  $z_{\text{dec}}$  are

And the purpose of this is to make sure that the system is not too complex and that it is not too expensive to maintain. The system is designed to be simple and easy to use, and it is designed to be flexible enough to handle a wide range of data. The system is designed to be scalable, so that it can handle a large amount of data. The system is designed to be secure, so that the data is protected from unauthorized access. The system is designed to be reliable, so that the data is always available. The system is designed to be efficient, so that the data is processed quickly. The system is designed to be accurate, so that the data is correct. The system is designed to be user-friendly, so that the data is easy to understand. The system is designed to be flexible, so that it can handle a wide range of data. The system is designed to be scalable, so that it can handle a large amount of data. The system is designed to be secure, so that the data is protected from unauthorized access. The system is designed to be reliable, so that the data is always available. The system is designed to be efficient, so that the data is processed quickly. The system is designed to be accurate, so that the data is correct. The system is designed to be user-friendly, so that the data is easy to understand.

†  $\beta_1$  and  $\beta_2$  are the regression coefficients of  $\ln Y$  on  $\ln X_1$  and  $\ln X_2$ , respectively, and  $\beta_3$  is the regression coefficient of  $\ln Y$  on  $\ln X_3$ .

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the case of the two-way interaction, we have  $\beta_{11} = 1$  and  $\beta_{12} = 0$ . In the case of the three-way interaction, we have  $\beta_{11} = 1$ ,  $\beta_{12} = 0$ , and  $\beta_{13} = 0$ .

Anchises was said to have been maimed for divulging his intimacy with Venus, and to this it is supposed reference is made by him.

650. *Fixus*, i.e., *loco*. *Perstabat memorans*, "persisted in repeating his determination."

651. *Effusi lacrimis*, i.e., *in lacrimas*, "dissolved in tears." *Obtestati sumus*, or some such word, is to be supplied to govern the clause introduced by *sed*.

652. *Vertere* = *evertere*. *Cuncta*, the fortune of all, for the others were determined not to abandon him.

654. Observe *hæret* applied in different senses to *incepto* and *seclibus*. (Zeugma.)

661. *Isti janua leto patet*—"a means of approach to that death which you court is open." *Iste* has always a reference to the second pers.

665. *Eripis* for *cripuisti*, but stronger, as implying "thou hast rescued me heretofore, and art even now carrying out plans which shall keep me free from harm."

667. *Cernam*—this pres. tense is unusual, but the sense requires, "to see as I do this day." *Erat* (664) refers to the counsel adopted by Venus in reference to Æneas at a time now past—the results, however, are still felt.

670. *Nunquam*—"by no means." So we sometimes use *never*.

674. *Patri*, i.e., *mihi*, Æneas.

678. *Quondam* implies a taunt to Æneas, as if he no longer cared for his wife, when he was thus ready to abandon her to her fate.

682. *Lavisaper*—"a slight tapering flame." Burmann takes *aper* to mean the thin conical top of the Phrygian cap; but line 685 is opposed to this view. The phenomenon was supposed to portend regal power to the person on whose head it appeared. See Æn. vii. 71 sqq., and Livy, Bk. i., c. 39. The science of electricity accounts satisfactorily for such appearances.

683. *Tactu* depends on *innoxia*, and not on *lambere*.

684. *Lambere*—this is a favourite word to express the flickering of a blaze, which so closely imitates the playing of the tongue round an object.

*Mollis* (i.e., *mollis*) agreeing with *comas*, and thus the awkwardness of two epithets to *flamma* will be avoided. *Pasci*—combustible matter being the food of fire, the blaze is said to browse upon the hair.

685. *Trepidare*—means to run around Iulus under the influence of dread and anxiety, but there is not contained in the word any idea of running up to. *Metu* depends on *pavid*.

686. *Sanctos*—as sent from heaven.

688. *Coelo*, i.e., *ad coelum*, as often in the poets. *Tetendit*, observe the *zeugma*.

690. *Adspice nos; hoc tantum*. Wagner, comparing such phrases as *pugnam pugnare*, *furorē furere*, *aequora currere* (= *cursum maritimum currere*), would remove the semicolon after *nos*, and interpret, "cast upon us but this one propitious glance," as if it were *hunc tantum adspectum nos adspice*.

But the more simple explanation is to be preferred—"Look upon us: this only do I beg—for one glance is sufficient to excite thy compassion." Gossrau omits the punctuation marks after *tantum* and *et*, and, viewing *et* as placed in a somewhat unusual position, would interpret thus: "And, if we merit so much kindness as this (*tantum hoc*) on account of our piety, then father," etc. For a full discussion of the passage, see Forb.

Ladewig favours the interpretation of Wagner, making *hoc* depend on *adspice* (as *id* in the phrase *id te hortor*). Anchises was seeking for a second augury to confirm the first. See Judges vi. 39.

692. *Fragore*. Wakefield. Lucr. v. 313, explains this as meaning a bursting of the heavens, and a dividing of the clouds.

*Quæ*—"when." This conjunction is often used when the writer hastens from one subject to another, or when he indicates that something is hastily executed after another, so that no time, as it were, elapses between the two events. See Wagn. Quaest. Virg. xxxv. 6, and cf. Æn. iii. 9; vi. 499; Geo. ii. 80.

693. *Lacrum*—"on the left," which was propitious. Cf. Geo. iv. 7.

694. *Stella*—a kind of meteor.

696. *Idæ*—a mountain near Troy, much celebrated for its pines, pitch, etc.: it still retains the ancient name. *Claram*—"distinctly," "visibly."

697. *Sulcus*—the meteor left a furrow—track, in the heaven, which was conspicuous by its greater brightness after the brilliant nucleus of the fiery body had descended lower to the horizon.

703. *Vestro in numine Troja est*. Anchises, who was skilled in augury, drew from the omens that Iulus would prove a glory to his race, and would restore the kingdom of Troy in another land. Therefore he says, "Troy (i.e., the Trojans—the Trojan race and interest) is an object of your guardian care and solicitude: it is not yet entirely overthrown: it will rise from its ruins, and once more rule in power." This is the explanation adopted by Burmann, Wunderlich, Wagner, and Forbiger. Heyne's is different, but does not deserve mention.

705. *Clarior*—"more distinctly."

706. "And the burning piles roll the (intense) heat nearer." The expression is equal to *incendium serpit propius*.

707. *Ergo age* is said with a certain degree of reproach and incitement, as hasten-



745. *Lucasari deos hominesque*. This is the usual formula in reference to those who complain grievously of their lot. The phrase is also used to signify *everybody without exception*. The line is hypermetrical, the *que* being joined by *synaphæia* to the first word of the next verse. Weichert supports the various reading *deumque*, so as to avoid this excess of syllables; but Jahn argues against him, that the old form *deum* is never used in this particular formula. Wagner conceives Virgil to have used the hypermeter here to avoid the *homoioteleuton* in the words *natumque*, *virumque*, *hominumque*, *deumque*. Dryden suggests, that "It was not for nothing that this passage was related with all these tender circumstances: —Æneas told it—Dido heard it."

746. *Cruceri*us, "more grievous," "more afflicting."

749. *Cingor*—*armis*, refers particularly to the re-adjustment of his shield, which had necessarily been displaced to make way for his burden. Peerlkamp pronounces the line spurious: because (1st) *Repeto* recurs so soon again (753); and because *cingor* is a term applied to the putting on not of a shield, but of a sword, which Æneas would not have laid aside.

750. *Stat*, i.e., *decretum est apud me*. The fuller form is *stat sententia*.

754. *Observata per noctem*, i.e., with as much accuracy as I could, seeing it was during the night that I had taken observations, and was now examining the marks again.

755. *Silentia*—poetic plur. See Schmitz Lat. Gr., § 76, n. 1; Madvig, § 50, obs. 1; Zumpt, § 92, n. 1.

757. *Me refero*, i.e., *visurus si fortè*, etc. Such a verb is often omitted before the particles *si*, and *si fortè*. Cf. Nepos, Hann. 8. The repetition of *si fortè* indicates the most ardent desire for a thing which was in itself very doubtful and improbable. Wagner encloses the second *si fortè* in commas, making it = *ἢ πύχον*.

759. *Ad auras*. Wagner, (Quæst. Virg. x.) collating the passages where *in auras* and *ad auras* occur, endeavours to show that *ad auras surgere* is said with regard to those things which raise themselves from the earth so far as yet to touch it, or at least to be elevated but a small way above it; while *in auras surgere* means to rise clean into mid-air. See above, 699, and Ecl. i. 57.

761. *Asilo* (a, *not* and *σὺλῶν*, I despoil)—sanctuary of Juno, because she favoured the Greeks. The spoil was carefully guarded for equal distribution. Virgil places the temple of Juno in the citadel, thinking of that which was built to her on the Roman capitol.

762. *Phoenix*—*Ulixes*. See Class. Dict.

764. *Monsae*—tables, including also tripods, and such like. *Auro* is the *abl.* of the material. Consult the Grammars, and see Æn. i. 655.

768. *Umbram*—various reading *umbras*—but when *umbra*=*no*, the darkness of night, Virgil uses the sing.

771. The story which follows is necessary to justify Æneas in contracting a marriage with Lavinia; but we shall see, in Book iii., that it leads to difficulties, if not contradictions. It is doubtless one of the passages which the poet would have altered had he lived to revise his work.

772. *Infelix*, i.e., "lucklessly lost to me." She could not be called *infelix* who had now been received under the protection of Cybele (788) and made a deity. (*nota major imago*—beauty, size, and height of body being properties of the deities).

774. *Steterunt*. The penult is here shortened as frequently. See Ecl. iv. 61, and Geo. iv. 393.

776. *Indulgere insano dolori*. "Give way to excessive grief."

779. *Fus* is *nom.* to *sinit*, and not to *est*, understood; there ought therefore to be only a comma after it.

780. *Longa exsilia*—(*obscunda*, "are to be undergone," "tedious wanderings in distant lands." *Exsilia* is often used for *exsiliū*. *Arandum*—a favourite phrase in reference to sailing.

781. *Lydius Thybris*, i.e., Etruscan. The epithet Lydian is employed in accordance with the ancient received opinion that the Etruscans were a Lydian colony.

Instead of *et* at the beginning of the line, some books read *ut*, and some *at*. Wagner and Forb. approve of *et*.

782. *Opima* signifies that Æneas was to come to a rich and well cultivated country and not to one waste and barren.

783. *Res lætæ*—"prosperity," "a rich kingdom;" *parva*—"has been destined."

784. *Lacrimas Creüsæ*, i.e., *propter Creüsæm effusas*—"tears for Creüsa;" on the syntax, cf. note, Æn. i. 462.

785. On the proper names here found, consult Class. Dict. *Sedes superbas*, i.e., *regium superborum dominorum*. Perhaps "lordly halls" would express the idea.

787. *Dardanis*—on feminine patronymics, consult Zumpt, Madvig, or Schmitz, Lat. Gr.

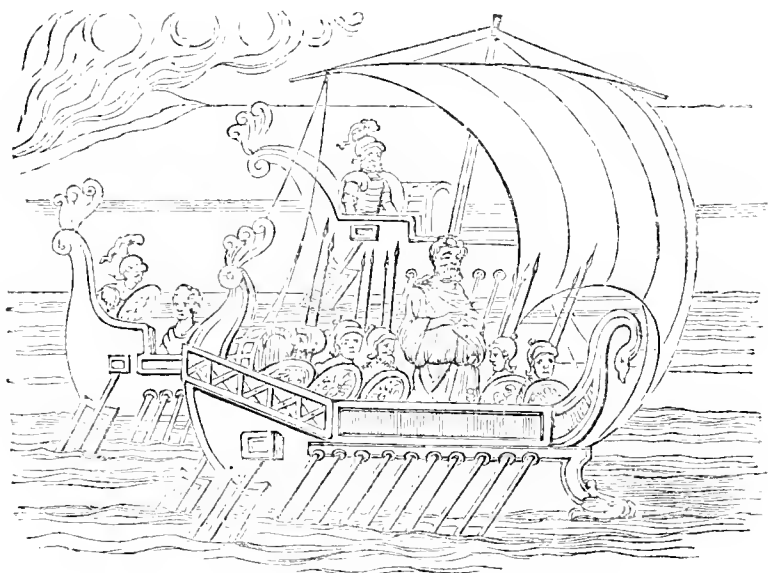
788. *Magna D. Genetrix*—Cybele detains her to be one of her companions. Cf. Paus. x. 26, i.

789. "*Plenus affectus versus*," says Heyne. Cf. Propert. extr., 73, 74, *Nunc tibi commendo communia pignora natos*

792. *Ibi* is used of time, for *tum*.

*Ter* repeated is used for *aliquoties*—"several times"—a definite number for an indefinite, as we say "a hundred times," "fifty times," etc.





[ÆNEAS LEAVING TROY.—Vatican Manuscript.]

## BOOK THIRD.

## ARGUMENT

AFTER the overthrow of Troy, Æneas builds a fleet of twenty ships at Antandrus, and having set sail in company with a considerable number of fellow-exiles, lands first in Thrace. There he begins to found a city; but the shade of Polydorus (a son of Priam, who had been slain by king Polymnestor) warns him to avoid the cursed land, which he immediately abandons (1-72). Reaching Delos, he consults the oracle of Apollo with regard to his journey and final settlement, but, by a misinterpretation of the response, he steers for Crete instead of Italy (73-120). Here, again, ill omens and a plague retard the building of his rising city; but being accurately and distinctly instructed by the Penates, who appeared to him in sleep, he finally directs his course to Italy (121-191). But he is overtaken by a storm, and is wafted to the islands, Strophades, infested by the Harpies (192-269), thence to Actium, where he celebrates games in honour of Apollo (270-290). Passing Coreyra, he lands in Epirus, and finds it ruled over by Helenus, one of the sons of Priam, to whom, after the death of Pyrrhus, the kingdom had fallen, and along with it Andromache (formerly the wife of Hector). He is received with great kindness by these his former friends, and instructed by Helenus in all the labours and dangers that yet await him on his voyage (291-505). Crossing to the Italian shore, he coasts southward, and approaches the district of Sicily near to Ætna, where he narrowly escapes the Cyclopes, by information of a Grecian, who had been abandoned on the island by Ulysses, and again stands out to sea (506-683). The warnings of Helenus enable him to escape the dangers of Scylla and Charybdis, and after a circuitous course to reach Drepanum, where his father Anchises dies; and whence setting sail he is driven to Carthago (684-718). The action of this Book extends over a period of seven years—from the sack of Troy till the arrival of Æneas in Africa. The historical, geographical, and mythological references are very numerous, and afford proof of the great learning of Virgil in these





worship of Dionysus, and the use of wine. Cf. *Iliad*. II. vi. 130 sqq.

15. *Hospitalium antiquum*, i.e., between it and Troy there was a "bond of hospitality of long standing." Ties of hospitality were considered by the ancients as the most sacred of all obligations, binding not only on the individuals who had first contracted them, but also on their descendants. See the classical writers, *passim*. Not only single persons, but also *states*, were thus connected.

*Sociique Penates*—their Penates, too, were confederate with ours. Polymnestor had married Ilione, eldest daughter of Priam.

17. *Prima moenibus*—"my first city," viz., Ænos; it was situated near the mouth of the Hebrus (*Maritica*), opposite Samothrace. It is now called *Enos* or *Eno*. It was in existence, however, long before the arrival of Æneas, but Virgil endeavours to connect it with his name, confounding it perhaps with *Enia* on the Thracian Gulf (Gulf of Salonika), the inhabitants of which regarded Æneas as their founder.

18. *Æneadas*, etc. "I call the town (the inhabitants rather) Æneadae, a name derived from my own."

19. *Dionææ matri*. i.e., "To my mother, Venus, the daughter of Dione," according to one genealogy. When Venus is called Dionæa, *affection* is always implied.

*Matri divisque*. When offerings were made to one deity in particular, it was customary to invoke that god first, and the others afterwards. Cf. the Greek phrase *Ζεῦ καὶ θεοῖς*, and such like.

20. *Auspicious*, "the favourers." Cf. *Hor. Od.* i. 7, 27, "*Nūc desperandum auspice Teuero*."

*Nitentem*—"fat and sleek," rather than "white." The colour was a matter of minor importance. Cf. *Hor. Ep.* i. 4, 15, "*Me pinguem et nitidum bene curatā cute rases*."

21. *Coelicolam*. This abbreviation of the gen. plur. is found more especially in the case of Patronymies in *es* and *a*, of certain compounds with *cola* and *gena*, and of some names of nations.

22. *Tumulus*—not a funeral mound, but a "heap of sand" gradually raised over the unburied corpse of Polydorus by the action of the wind and waves. See *Eur. Hec.* i. 26, and 697 sqq.

*Quo summo*—there is here an inversion of the syntax:—Transl., "on the summit of which." Such examples are very common—*summus mons*, *proxima alluvies*, etc. etc.

23. *Haustibus horrida myrtus*. Polydorus was slain with javelins, which he represents as taking root and shooting up from his body. The myrtle is specified because "*litora myrtetis lætissima*," *Geo.* ii. 112 and 447.

*Horrida* is applied to anything which presents a rough or prickly exterior.

24. *Viridem sylvam*—"the green shoots."

25. *Tigere*, i.e., *velare*, is the verb properly used with reference to crowns and garlands in sacred rites. The myrtle was sacred to Venus, and hence peculiarly fitting in this case.

27, 28. We have here an example of the indefinite (*quæ*) responded to by the demonstrative *hinc*, instead of the usual construction of the antecedent followed by its relative; see note 95, below. For simplicity we may arrange the words thus—*pitte atro sanguine* (i.e., *atru sanguinis*) *liquuntur huic arbori* (i.e., *et huic arbori*) *quæ prima cellitur* (ex) *solo*, *rupis radicibus*.

29. *Tubum* is any fluid (more especially blood) in process of corruption.

30. *Gelidus sanguis*, etc. = *sanguis fit gelidus et coit*—"my blood runs cold, and freezes through fear." This is an example of the *proleptic* use of the adj. See note on *Æn.* i. 63, and ii. 756.

31. *Insuper convellere*, etc. "I proceed to tear up the tough shoot of another (stem), and thoroughly to examine into the cause still secret to me." This passage has been almost literally translated by Spenser, *Faery Queen*, i. 2, 39:—

He pluckt a bough, out of whose rift there came

Small drops of gory blood, that trickled down the same.

Therewith a piteous yelling voice was heard Crying, "O spare, with guilty hands to tear My tender sides in this rough rind embarr'd: But fly, ah! fly far hence," etc. etc.

34. *Agrestes nymphas*—the Hamadryades. See *Class. Dict.*

35. *Grædæam*, from *Grædior*, i.e., "*magnis grossibus incedit in pugnis*"—the majesty of the god is thus suggested. Some derive it from *grædus*, *dens*, and others from *græden*, but these latter etymologies are not to be approved of. The first syll. is here long; it is occasionally short, retaining the proper quantity of its primitive. Proper names do not so strictly follow the rule of derivatives as common nouns. See *Bentl.* on *Hor. Od.* iii. 25, 9, and *Forb.* on *Æn.* i. 343.

*Getæ*—put for their neighbours the Thracians, for the former lived north of the Danube in Dacia. See Mr James in Smith's *Dict. of Geog.*

36. *Rite* is usually employed in reference to the services of men to the gods; here it applies to the gods who, according to their custom, assist mankind.

*Secundævent*—"render favourable." *Levarent*—"take away the unlucky appar-



61. Instead of *lingui*, some books read *linguere*, but the former is to be preferred. See Forb. in loc.

*Dare classibus austros*. This is not an *hypallage* for *dare classen austris*, but is a natural and regular expression, seeing that it depends on the will of the mariners whether the sails be spread to the wind or not.

62. *Instauramus*—simply “perform,” not *renew*, for no funeral rites had been previously celebrated.

63. *Tumulo*—not “for a tomb,” but, as there was somewhat of a mound already, it is, “a large quantity of earth is added to the mound” which had already been formed by the action of the wind on the sands, 22, the cornel shoots catching and retaining objects driven upon them.

*Stant arae*. Heyne thinks one altar only is meant; but Forb., comparing 315, below, where Andromache erects two to the manes of Hector, and Ecl. v. 66, where Menalcas vows two to Daphnis, suspects that two must be intended here also.

64. *Moestae*—exhibiting tokens of sorrow, in an active sense.

65. *De more*—“as custom required.” *Solutae crinem*. See i. 480, and on the construction, note i. 228.

66. *Inferimus*—an appropriate verb as applied to libations of water, milk, wine, and blood, which together or singly formed usual offerings to the dead. From this verb *inferiæ* is formed. Forb.

*Tepido lacte*—warm milk, newly drawn from the udder. *Cymbia*—long, narrow bowls, shaped like a boat.



67. *Sacri sanguinis*, i.e., “of holy blood,” flood of the consecrated victim.

68. *Condimus*—“we lay to rest.” This is in accordance with the opinion of the ancients, that the spirit remained in the tomb along with the corpse until the body had been dissolved by putrefaction, (hence such phrases as *manes dicere, creare, sepulchris*); and that in the case of those unburied, the spirits roamed about until the raising of the tomb, and the offering of the *inferiæ*.

*Supremum*—not to be taken as an *ade.*, but as the acc. of the object depending on *ciemus*. This is the *inclamatio* or *conclamatio*, which was performed three times—*First*, when the body was carried out of the house; *second*, when it had arrived at the pyre; and, *third*, after the conclusion of the ceremony and the finishing of the *tumulus*.

A common form of this *acclamatio* was, “*Hæc, vale, pia anima.*” With this passage read carefully in a text book of antiquities the funeral ceremonies of the Romans.

69. *Prima fides*—in Spring, when the weather became favourable for navigation, and they could with confidence venture out to sea—“as soon as they could have confidence in the deep.”

70. *Placata venti dant maria*—the winds, by ceasing to blow, leave the seas peaceful.

*Lenis crepitans*—*lenis*=*leniter*—“gently whispering.” Forb. We feel inclined, however, to give *lenis* its full sense as an *adj.*, for two ideas are thus suggested, the one of which seems necessary to modify the other.

*Auster* does not mean the south wind, as that breeze would not be favourable to those sailing from Thrace, but is put for the wind generally.

71. *Deducunt*—“haul down,” for the ships were dragged up on shore during the winter.

72. On *Delos*, see Class. Dict., or Smith's Dict. of Geog. *Medio mari*, i.e., “in the deep sea,” as below, 104 and 270. Some suppose *medio* is employed because Delos was considered the central island of the Cyclades.

73. This line is remarkable for the prevalence of the spondee, and for the two examples of hiatus, the first of which is excused, as it is in *arsis*, and the second as occurring in a proper name. See Ecl. ii. 21, 53; Æn. i. 16.

Neptune was supposed to delight in the Ægean Sea, hence the epithet *Ægeæus*. *Matrî*, i.e., Doris.

74. *Arctianus*—“the archer,” *τοξοφόρος*, i.e., Apollo. *Pius* is applied to him, on account of the gratitude he showed to the island of his birth. Any one will easily see that this reading is much preferable to *prius*.

75. *Myconoe celsæ*. The various readings of this line are too numerous to be specified. The meaning is, that Apollo bound Delos to Myconos and Gyarus, as two *holifasts*. On these islands, consult Class. Dict. or Smith's Dict. of Geog. The more common legend represented Delos as made stationary, in order to receive Latona previous to the birth of Apollo and Diana.

76. *Inmotam*—“firmly fixed,” whereas it had been floating about before. *Contemnere ventos*—“to despise the winds,” as being now sheltered by the surrounding Cyclades.

79. *Veneramur*—“we approach with tokens of worship.”

80. *Anius*, a son of Apollo, and a most celebrated priest. The union of the kingly and sacerdotal offices in the same individual is consistent with Homeric times. There is, doubtless, a compliment intended to



According to the most ancient fables, Teucer was a native of the Troad, the son of the river god Scamander and an Idaean nymph. Later traditions represented him as the son of a Cretan noble, Scamander, and Idaea, a Cretan nymph. Compelled by a famine to migrate from his native island to Phrygia, in company with his father, he there married the daughter of Dardanus, settled permanently in the country, and gave his name to the Trojans.

*Rhoetæus oras*, i.e., *Trojanas*—so called from the promontory Rhoeteum on the Hellespont.

109 and 110. Virgil has again translated literally. See *Hom. Il. xx.* 216-218.

111. *Hinc*, etc. "Hence (from Crete) came the mother (of the gods) who dwells in Mount Cybele (in Phrygia)—the brazen cymbals of the Corybantes, too, and the Idaean grove:—hence were derived the mysteries of her (Cybele's) rites, and hence, too, yoked lions drew the chariot of their queen." The Corybantes are confounded with the Curetes, though distinct from them. The Corybantes (whose name, as well as that of the Curetes, was derived from *κόρυς*, *κόρυς*, or from *κόρυς*) were the armed priests of Cybele, and worshipped their deity with dancing, the loud din of armour, and the sound of cymbals. Cybele is assigned *two lions* yoked to a car, in token that maternal affection can tame the most savage natures.

115. *Gnosia regna*, i.e., Cretan, from Gnosus, the principal town of the island.

116. *Nec distant longo cursu*—about 150 miles. *Cursu*, abl. of measure. *Adhuc*, "be propitious."

118. *Aris*=*ad aras*, according to Heyne. Forb., however, considers it the *dat.*, and explains "*victimæ quæ in aris concurrebantur*." He explains similarly *Geo. ii.* 389, *Cuper omnibus aris ceditur*.

119. Neptune is conciliated as god of the sea, prospectively for their voyage—Apollo as having given the response. *A black sheep* is offered to *Hiems*, as the storm itself is dark and gloomy, with its threatening clouds—a *white* one to the zephyrs, as *serenizing* and *mild*.

122. *Idomeneus*, son of Deucalion, and grandson of Minos, had led a band of Cretans to the Trojan war. On his return, being endangered by a storm, he vowed to sacrifice to the gods, if spared by them, whatever first met him on reaching his own house. Meriones, his son, became the melancholy victim. A pestilence having visited the island some time posterior to this, the crime of Idomeneus was considered the cause, and he was in consequence exiled; he settled in the Sallentine territory, in the south of Italy.

123. *Hoste*—an enemy, viz., to the Trojans, for the Cretans, as we have seen, had gone against Troy.

124. *Ortygia*. Delos was so called from *ὄρτυξ*, *a quail*, these birds abounding in it at one period.

125. *Naxos*—the largest of the Cyclades, most favourable for the cultivation of the vine, and thence fabled to have been the birth-place of Bacchus, as it was the principal seat of his worship.—*hodie*, *Naxia* or *Naxo*. *Bacchantum jugis*, "whose summits were the scenes of bacchanalian revels." This is an instance of the particip. of a deponent verb being used passively. See *Geo. ii.* 487. *Donusa*, now *Dennusa*, one of the Sporades, to the west of Patmos. It is called *Viridis*, not so much from the colour of its marble as from the verdure of its fields.

126. *Charos*—(called afterwards *Antiparos*, from its position west and opposite to Paros), one of the Sporades, and famed for its grotto. *Paros*, one of the Cyclades, famed for its snowy white marble, cut in Mt. Marpesus, hence the epithets *niveus*, *niliens*, *fulgens*, etc., applied by the poets. *Hor. iii.* 28, 14, calls all the Cyclades *nitentes*.

The Parian, or "Arundel marbles," containing the annals of Athens from B.C. 1583 to B.C. 264, were cut on this marble. They were discovered by M. De Pierse, from whom they were purchased by the Earl of Arundel, and presented to the University of Oxford.

127. *Cycladas*—so called from being placed around Delos, with that island as the centre.

For *concita*, some books read *consita*—"thickly studded," but this does not agree well with *sparsas*. Transl., therefore, "they cruise through the straits, chafed by reason of the many islands." The waves pent up in the narrow channels had not room to expand, and gradually diminish in size, and therefore rose higher and boiled more fiercely than out at sea, rendering the navigation dangerous. Forb. shows that the common reading, *consita*, and its explanation, would prove Virgil guilty of a geographical blunder of a very serious kind.

128. *Vario certamine*. Forb. considers *vario* as more properly belonging to *clamor* (*confallage*), to express the variety of manner and of sound with which the sailors uttered their mutual exhortations.

130. *A puppi*—"in the rear," and thus favourable.

131. *Curam*. See above, 111.

132. *Optatae urbis*—either "eagerly longed for city," or "of the city whose site I had previously selected."

133. *Pergameam*—an adj.—the city was called *Pergamum*.



dream," see 151. In *sopor illud*—the usual attraction of the pron. is here neglected: we would expect *ille*.

Ne'er was dream so like a waking,  
 ———— and so with shrieks  
 She melted into air. Alighted much  
 I did in time collect myself, and thought  
 That this was so, and no slumber.

SHAKSPEARE.

174. *Volutas*—their heads adorned with fillets.

176. *Supinas*—with the palms upward. If they prayed to the sea gods, they stretched their hands towards the sea; if to the infernal deities, they extended them towards the earth. In *Tendo* we have another instance of *zeugma*, ii. 258.

178. *Intemerata muneris*—"wine offered with purity of mind and piety of sentiment." Serv. "Pure, unmixed wine." Wagner. The adv. *intemeratus* is rarely used of *things* possessing substance, but always of *affections* or *states of mind*; so ii. 143, *intemerata fides*.

*Focis*—"on the hearth," because that was the altar of the Penates.

179. *Facio certum*—"the prose form is *facio tertiorum*;" "I certify," "inform one of."

*Pando*—"unfold," "explain;" *ex ordine*, "in the order of occurrence."

180. *Prolum ambiguum*—the "doubtful," "twofold genealogy," because the Trojan race could be derived both from Dardanus and from Teucer, the *genuine parents*. Observe *agnovit* governing the acc., and also the infin. as co-ordinate.

181. *Novo veterum errore locorum*. For lengthened annotation on this difficult and much canvassed passage, we must refer students to the commentators, contenting ourselves with the mention of that explanation which appears most simple and consistent with the context. As Æneas had formerly (13 sqq.) erred in his attempted settlement in Thrace, having considered that as the land destined to him by fate, so now, a second time, he is forced to abandon his supposed kingdom, and again set forth in quest of the ever-receding territory. He did not err, however, in his *interpretation of the oracle*, but in his *choice of place*. Transl.: "He acknowledged that he had been led astray by a second mistake with regard to the lands of ancient celebrity" (in the history of the origin of the Trojans). The late Dr Moor (Glasgow University) suggested, "misled with regard to these ancient countries (Crete and Italy) by the later voyage," i.e., he confounded the voyage of Teucer with the earlier one of Dardanus.

183. *Cassandra*—see Æn. ii. 246, and consult Class. Diet. Observe the alliteration in *casus Cassandra canebat*. Cf. Æn. v. 866, and Geo. i. 157 and 889.

185. "That she often spoke of Hesperia, and often too of an Italian kingdom."

186. *Ad Hesperiae litora venturos*—cf. note on 7.

187. *Credere, moveret*. The pluperf. tense would be more natural according to our idiom. See Madvig, Zumpt, and Schmitz, on use of *imperf.* subjunctive.

188. *Moniti*, viz., by the Penates.

189. *Orantis*, "rejoicing." On the *oratic* consult Ramsay's *Antiq.*

190. Compare this line with the remarks made in note on 181, marking the form of *quoque* as strengthening the interpretation put upon *novo*.

191. *Trabe*—put for the whole ship, as often elsewhere. Cf. Hor. Od. i. 1, 13.

*Curvius æquor*. On this construction see note on Æn. i. 67.

192 sqq. With this description of a tempest, cf. Hom. Od. xiv. 391 sqq. It surprised them when rounding Cape Malea (see 193).

195. "Bringing darkness and a tempest—the water, too, grew dark with murky waves."

196. *Magna æquora surgunt*—"the vast sea plains rise into billows." *Volvent mare*, "cause the sea to swell."

198. *Involvère diem nūbi*—"turned day into night;" i.e., "took away the view of the sky, and the light, and the sun."

199. *Ingeminant*, etc.—"the lightning flashes burst incessantly from the riven clouds." Cf. Burns—

The lightnings flash from pole to pole,  
 Near and more near the thunders roll.

And Milton—

The clouds,  
 From many a horrid rift, abortive poured  
 Fierce rain, with lightning mixed.

200. *Cæcis*—i.e., "enveloped in darkness," so that we cannot distinguish where we are, or whither we are going,— "dark," "dangerous."

201. *Negat*. *Nego* means to "say no." After *nee* in the next line *dicat* is to be supplied from this word. Transl.: "Even Palinurus himself declares that he cannot distinguish, — — and avows (*dicat*) that he does not remember (i.e., *know*) his course in the open sea," (*media unda*).

203. *Adco* is to be closely joined with *tres*—"for three entire days of uncertainty" (*incertos*), or "actually three days." Wagn. doubts whether it should be joined to *tres* or to *incertos*—"thus uncertain." *Incertos* means so dark as that the navigation was *uncertain*. *Soles* for *dies* is a common change of notion. *Cæcæ caligine* depends on *incertos* and not on *erramus*. Such pleonasm are frequent—so *cæcis in tenebris*, *Lucr.* The *cacophony* arising from the close position of the syll. *ca* in the end of the one





244. *Semiesam* (to be pronounced *semye-sam*) is the more approved reading, instead of *semesam*. In *relinquant* we have another remarkable instance of *zeugma*.

246. *Infelix rates*—"prophethess of evil."

Μάστι ξαζών. Hom. Il. i. 106.

247. *Pro caede*—"as a return for;" said sarcastically, "a pretty reward, forsooth, for the slaughter," etc.

*Bellum*—*bellum*. This repetition of the same word is called *anaphora*.

248. *Laomedontiadae*. The name is applied to remind them of the treachery of Laomedon, and thus to taunt them with the impiety of the race from the earliest time down to the present.

249. *Harpys insontes*. Both places the *adj.* first, thus restoring the reading which prevailed before Heinsius. This order Jahn, too, approves, as more accordant with the practice of the poets in placing the *adj.* before its subst. But the order indicated above is preferred by Heyne, Wagner, and Forb., on the ground that the epithet, coming *after the caesura*, acquires more force by the necessary emphasis in pronunciation.

*Patrio*, i.e., *rightful* because granted by the gods; or because *insulae*, and therefore *oceanic*. See above, 241.

250. Cf. Hom. Il. i. 297.

252. *Mihi praedixit*. Jove was esteemed the supreme counsellor, and omniscient. His will he communicated to Apollo, and the latter, in his turn, imparted the knowledge of futurity to whomsoever he pleased.

*Marima*—"eldest." Homer keeps the Harpies and the Furies distinct, Od. xx. 77, but they are often confounded by other poets.

256. Join *ante-quam*. In vii. 112 sqq., we have the fulfilment of this oracle, which raised so much perplexity to the Trojans. The wheat cakes on which their other viands were in the first instance laid as on dishes, were devoured after the food which they had borne had been consumed. Virgil has been censured for the introduction of so silly an incident into an epic poem; but perhaps some legend of Latium, having this as its subject, suggested the mention of it here.

257. *Ambesae*—prolepsis of *adj.* See note 237, above.

259. *Deriuit*—"rose with horror;" "their courage was prostrated," *cedere animi*.

261. *Pacem*—"pardon for their crimes," says Heyne. But Forb. interprets it "sue for peace," its common signification, which he alleges is proved by the opposition between *non armis* and *sed precibus*, together with 240 sqq. *Exposcere* is applied with particular reference to *precibus*, but also has relation to *rotis* and *crimis* as well. There is there-

fore a *zeugma* in the word. See An. i. 79, and ii. 258.

264. *Meritos honores*—"prayers," says Heyne; "sacrifices," says Wagn., with more show of reason.

267. *Deripere funem*—"to loosen the land-fast with all speed." On *jubit* with *infin.* consult the Grammar. *Excussos lituare rudentes*, another instance of *prolepsis of adj.* "To unravel and let go the sail ropes." Heyne accounts for the large share Anchises has in the management of affairs—1st, on account of the great reverence paid in the heroic age to seniority and to parentage; and 2d, because Anchises was well versed in augury and divination.

269. *Vocabat*, instead of the more common *vocabant*, for Virgil usually makes the verb agree with the last of a series of subjects.

270. On the islands here mentioned consult Class. Diet. Observe that the last syl. of *memorosa* is not lengthened before the double consonant *z*.

275. *Formidatus Apollo*, i.e., the temple of Apollo, dreaded by mariners on account of the rocks on which it was built. Heyne thinks that the temple of the *Actian Apollo* at *Actium* is meant, and not that on *Leucatu*. The mention of the *games* makes for this opinion, while the southern position of the promontory, and the site of the city in the northern part of the island, militate against the opposite view. *Aperto*, the word used for "coming into view," as *abscondere* is to *recede from sight*.

276. *Parvae urbi*. The Delphin commentator supposes Leucas to be meant, but Heyne believes it to be Actium. The mention of this town, and of the sports, is no doubt made in compliment to Augustus, who established (A. C. C. 726) quinquennial games, to commemorate his victory over Antony, 31 B.C. He founded, moreover, the town of *Nicopolis*.

278. *Inspirata*—with reference to the dangers recorded above. "The land which we never expected to reach."

279. *Lustraver Jovi*. There was a necessity for expiatory and purificatory offerings, in order that the games might be duly celebrated. But why, it is asked, were these offerings made to Jupiter rather than to Apollo, in whose honour the festival was held? Because, when sacred rites were performed in honour of any deity, Jupiter was invited in *partem*; and, moreover, expiatory and purificatory sacrifices were properly made to Jupiter, as the avenger of murder, and of every crime for which atonement was to be made. Heyne.

*Incidimus aras votis*—"we cause the altars to blaze, in fulfilment of our vows," i.e., we burn frankincense and victims on the altars. Cf. Hor. Od. i. 4, 8, *Vulcanus ardens urit effluvia*.



*tu*—are you the real person whom your appearance announces? *Vera facies* means the appearance of a living man as opposed to the apparition of a spectre.

313. *Furenti*—"to her frantic with grief."

314. *Subjicio*, ὑποβάλλω, "reply." *Hisco*, "I stammer forth." The word is applied, principally by the comic poets, to those who open the mouth with an intent to speak, but being prevented by grief, or fear, or some other violent feeling, from continuous enunciation, utter words in a broken and abrupt manner.

315. *Extrema*—"dangers," "difficulties."

316. This line is a reply to Andromache's question, 310.

318. *Excipit* means he (or it) "takes up in succession as one of a series;" or, "to take up what has fallen." See also 332, below. *Dejectam*—"depressed," "cast down," as from *hope*, etc. *Excipere* is therefore well opposed to it. *Digna*—becoming thee and thy former rank.

319. *Hectoris*, scil. *uor*. The words *filia*, *uor*, etc., are often omitted before the gen. See *Geo.* i. 138, and *Æn.* vii. 36, and consult the Grammarians.

*Servas*. This verb is used as almost equal to *habere*. So ἔσχεον for ἔχον. "Are you, Hector's Andromache, now the spouse of Pyrrhus?" Wagner considers this as an exclamation of sorrow at her lot, rather than a question. See, however, note on 297.

*Pyrrhin'*. The *e* of the enclitic particle *ne* is frequently elided, more especially in the comic poets.

320. Although Æneas had referred in the mildest manner to her state of *concubinage*, by using *connubium*, the term for lawful wedlock, yet Andromache is forcibly reminded of her servile condition, as she manifests by her attitude.

321. *Priamēa virgo*, i.e., Polyxena. To understand the reference in this line and the following, consult *Class. Dict.* on Achilles, Paris, and Polyxena. *Una filia*—"singularly fortunate."

324. *Tetigit cubile*. Cf. *Hom.* II. i. 31. λέξας ἀντιόωσαν.

325. *Diversa*. See above, note 4.

326. *Stirpis Achillae*—"the son of Achilles," viz., Pyrrhus.

327. *Servitio entrac*—"tolling in slavery," but better, "bearing children in slavery." Pausanias relates that she bore to Pyrrhus three sons, Molossus, Pileus, and Pergamus.

328. *Hermione*, daughter of Helen and Menelaus, and therefore grand-daughter of *Leda*. See *Class. Dict.* on these words.

329. Wunderl. would make the *que* after *famulam* couple *secutus* (ast) to *transmisit*. But Wagn. and Forb. interpret it thus,

"*famulo me dedit, et quidem me ipsam famulam*"—"gave to Helenus, a slave, me, a slave too"—a slave like himself. *Habendam*—"to be possessed."

330. *Ereptae conjugis*—"his betrothed wife, who was wrested from him."

331. *Scederum Furiis*, i.e., the Furies—the avengers of men's crimes. Orestes had slain his mother, Clytaemnestra.

332. *Excipit*—"surprises." The verb is used properly of attacking wild beasts from a place of ambush, but it is frequently transferred to men. See 318, note.

*Patrius aras*—an altar erected by Neoptolemus at Delphi to his father Achilles as a hero. The enormity of the deed is enhanced by the circumstance that it was perpetrated at the altar, which was looked upon as the asylum of the wretched. See *Æn.* i. 349.

333. *Pars*, scil. Epirus, which Neopt. had added to his paternal Phthia.

*Reddita*. This verb is more than simple *dare*. It means to give up to one that which is, in some sense, his right, or that to which he may have established some claim. Helenus, as the son of a king, might expect that, after faithful guardianship of the interest of his royal master, he would come in for some share of the kingdom at the death of the latter.

334. The *Chæones*, who derived their origin from the Pelasgi, were much more ancient than Helenus and Chaon, but Virgil takes every opportunity of glorifying the Trojans, by connecting them with names famous in history or in legend. Chaon is said, by Servius, to have been a brother or acquaintance of Helenus, and so attached to him as to have sacrificed his life to save that of his friend—in grateful remembrance of which the prophet-son of Priam called after him the district of Epirus under his rule.

336. *Pergama Iliacamque arcem*—another instance of *epexegetis*, on which see *Æn.* i. 2. 569, note.

337. Burmann finds fault with this line, on the ground that Andromache ought to have known what winds would bring Æneas from Troy to Epirus, and, to obviate the difficulty, has recourse to a conjectural emendation. Heyne shows that there is no difficulty, for Andromache is merely asking what is the cause of his coming; was it a storm that forced him, or was it fate, or the direct interference of some individual deity?

339. *Quid puer Ascanius? Superatne? et vespitur aurā, quae tibi jam, Troja.* \* \* \* This is the reading and punctuation of Wagn. and Forb., who, from one MS., adopt *quae* for *quem*, the more common lection. The lines have caused great variety of opinion among the learned, but it would be inconsistent with the nature of these "notes" to



under no common auspices (*majoribus auspiciis*, i.e., Jupiter himself, and no inferior deity, being your guide and protector): in such a way does the king of the gods arrange the decrees of fate, and regulate the circling changes of events: such a series of circumstances is in process of fulfilment:—I shall relate to you," etc. This translation will sufficiently explain the meaning of *manifesti fides*, and *major. ausp.*, which two latter words Forb. had previously interpreted, "auspices greater than usually are allotted to mankind;" now, however, he takes them in the sense above given, which Wagn., in his smaller edition, also approves of. The force and use of *nam* are best seen by taking it and its clause after the *apodosis*, i.e., after 377, 378, and after *expellam dictis* of 379. It has particular reference to the two words *tutor* and *hospita*.

377. *Hospita*, "friendly," (Heyne) — "strange," "foreign," (Forb.)

379. "For the Parcae prevent Helenus from knowing the rest (i.e., of the founding of Rome, and its future greatness), and Saturnian Juno forbids them (the Parcae) to tell him more." The common reading has a comma after *scire*, thus making *te*, understood, the subject of this infin.; but Wagn. removes the punctuation mark, and makes *Helenum* the subject of the verb, because if Virgil had not wished *Helenum* to be the subject, he would (to avoid ambiguity) have written *prohibent te*; and, moreover, *que* is never joined by our poet to the *second* word of a clause unless when a prep. precedes (*Sub pedibusque*, Ecl. v. 57), or in the words *namque* and *jamque*. Bryant proposes to remove the words from *fati* to the end of the line to avoid the difficulty; but this is unnecessary, for when the *subject* is changed (from *Parcae* to *Juno*) in the two clauses, so may the object (*Helenum* and *Parcas*).

381. To a person looking at the map of Italy and Epirus, it would appear that the shortest route for Æneas to have pursued would have been to cross the narrow part of the Adriatic, and so to traverse the peninsula overland to Latium; but from this course Helenus dissuades him, advising rather that he should sail round Sicily (*Trinacria mado*), and then plough the Ausonian (*Tyrrhenian*) main, or that part of the *mare inferum* which is between the Tyrrhenian and Ionian seas, i.e., the parts around the *fratrum Sicalum*.

383. *Longa—longis*. Observe the alliteration, on which consult note 183. above.

384. *Lentulus*. This is a poetic verb, and means "to render flexible," and then "to bend." There is generally an idea of difficulty implied.

386. *Inferni locus*, i.e., Avernus (*Ἄερος*, the "birdless," because birds were said to

be unable to fly across it with safety). It was reckoned one of the entrances to Orcus, on account of the pestiferous exhalations which it sent forth. It was situated between Cumae and Puteoli, and is now called *Lago Averno*.

*Insula Circeae Aeaeae* — "the island of Circe from Æta," a town in Colchis. This island was supposed to lie near *Cape Circæum*, in Latium, a notion which the poet adopts. On the proper names consult Class. Diet.

387. *Componere* is more than the simple *ponere*, i.e., *condere*. It contains the idea of peace and tranquility enjoyed *during the building*, which idea *tutafarther* strengthens; or, perhaps, it refers rather to the legal and municipal regulations made after the completion of the walls and houses.

389. This prophecy is repeated, with a slight alteration, at viii. 42 sqq., and its fulfilment given at viii. 81 sqq. *Ad undam fluminis secreti* — "on the bank of the stream, at a sequestered part of its course."

391. The number of the young represents the years during which Ascanius was to reign, and the *colour* of them refers to the *name* of the city, *Alba*.

394. Consult 255. above, in the prophecy of the Harpy *Celueno*. Observe *ne=et ne*.

395. *Viam* — "a way of escape."

396. *Ius, hanc* — these words are used as if the speaker were pointing to Italy, on the opposite side, *nostris æquoris*, i.e., the Ionian and Adriatic seas.

398. *Cuncta moenia* — "all the cities" — "*malis Graiis*," "evil-disposed Greeks."

399. *Locri*, i.e., the Epizephyrii, in Brutii, they were a colony of the Opuntian Locrians, whose chief city was Naryx, or Narycium, opposite Eubœa (Negropent). The poet follows the legend which makes these Locrians the companions of Ajax Oilœus, who, when their fleet was shattered on the promontory Caphœreus, and their leader killed, were driven to Brutii.

401. *Lyctius*, i.e., Cretan, from *Lyctus*, a town of Crete, near Mt. Diete. On Idomenus and Philoctetes, see Class. Diet.

Transl.: "Here (is) that small (city) Petelia, supported by (or built on) the wall (which was the work) of Philoctetes, the leader from Melibœa."

403. *Steterint* is from *sisto* — "shall have come to a stand," "shall have anchored."

404. *In litore*, viz., at the town, *Castrum Minervæ*, as 531 shows.

405. The covering of the head during sacrifice, the object of which is explained in 407. Livy (i. 7. 3) alleges to be an Alban custom. The Greeks uncovered the head.

*Velare* is by some called the *historic infinitive*. But Wagn., Jahn, and Forb. consider it the pass. imper.=an act. imper. with a



cause connected with the infernal regions and their deities.

*Sonantia sileis*—"sounding amidst the woods." The epithet is transferred to *Averna*, instead of being applied to the woods, for as a lake is spoken of and not a river, the more natural sense would be, "Averna among the sounding woods." The lake is called in *Geo.* iv. 493, *Averna stagna*, and the idea is that of a dark and still sheet of water, exhaling pestilential vapours from its putrid surface, notions quite opposed to *sounding* billows and moving waves.

443. *Insanam*, i.e., "inspired," *plenam deo*. *Sub ima rupe*, i.e., in the cave.

444. *Notas*, i.e., *litteras*; *nomina*, i.e., *verba*. Instead of the two finite verbs, *canit* and *mandat*, coupled by a conj., we should rather expect the particip. of the one and the indic. of the other. This fable refers to the days of most remote antiquity, when leaves served for paper and *caves* for houses.

446. *Digerit in numerum*—"she arranges in order," i.e., in the order in which the events are to follow one another.

448. *Tennis ventus*, i.e., even so light a breath of wind as is caused by the opening of the door.

450. *Deinde* responds to the preceding *cum*, as *dehinc* in 464, below, to *postquam*.

452. *Inconsulti*—this adj. is used here as "unadvised," i.e., "without procuring advice," a sense which it bears in no other place. It usually means either *one whose advice is not taken*, or *one who acts rashly and without counsel*. *Sibyllæ*—see *Class. Dict.*, and consult Niebuhr's *Rom. Hist.*, vol. i., on the Sibylline books.

453. *Dispendium*, which is the opposite of *compendium*, is properly (1) "*expense*," (2) "*damage*," (3) "*loss*." *Mora* means *time*, which is wasted by delay (*morando*). The sense, therefore, is, "Let not the loss of time, however much, be to you a matter of so great consequence \* \* as to prevent you from approaching the prophetess," etc.

454. *Incerepitare* means either to *rouse to action*, or to "reproach;" both senses are here combined.

455. *Sinus*, your sails; *secundos*, filled with a favouring breeze.

457. *Ipsa canat*—"request that she sing," or "let her of her own accord, and at her own pleasure, sing," which sense of *desiring* the subjunctive contains. Some editors, however, remove the period after *poscas*, and connect *canat* with it through *ut*, understood.

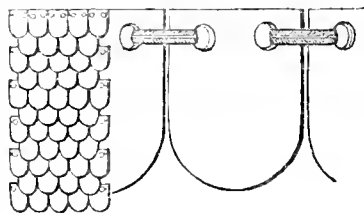
458. *Nil tibi*, etc. The prophecy of the Sibyl may be read at *Æn.* vi. 83 sqq.

459. Observe the copulative *que* used instead of the *disjunctive* conj.

464. *Graviâ*—the last syll. lengthened by *arsis*. See note, *Æn.* i. 398.

466. *Ingens argentum*—see note, *Æn.* I. 640. *Dodonæos*, "such caldrons (*lebetes*, either caldrons for cooking, or *lavens* for washing the hands) as are in the temple of Jupiter at Dodona." Heyne. Wagn. suspects that Virgil borrowed the epithet from some Greek poet who had heard that Helenus had settled at Dodona. These *lebetes* were hung up on the oaks of the sacred grove at Dodona, and by their sound, when beaten, the priests prophesied.

467. *Loricæ consertam hamis*, etc.—a coat of mail made of bone or metal plates, fastened together with small chains, these chains being three-ply, and of gold. Others make it, "each third thread being of gold." The woodcut shows this *Loricæ* in its finished state, and also (on a large scale) the mode of fastening two plates together by the wires or *hami*:



468. The *Conus* and *Crista* are seen in the accompanying illustration:—



469. *Arma Neopt.*—see above, 333. *Sua = convenientia*, i.e., "appropriate."

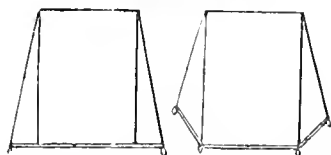
470. *Equos*—horses, for which Epirus was famed. *Duces*—Heyne understands this word to mean *grooms*, but Wagn. and Forb., with more reason, interpret "pilots," as Dionysius relates that Æneas actually received such from Helenus.

471. *Remigium*—"a band of rowers." Heyne and Gossrau interpret, "the equip-





Diet. and Greek Lex.; or Smith's Dict. of Antia.



486. *Accipe et hæc*. Wagn., in his larger edition, had found fault with *et*, because we have not been told that Aeneas received any other gifts from Helenus. But, in his smaller and more recent edition, he approves of Forbiger's explanation, viz.:—"Besides these gifts which Helenus has given you (all), do thou, O boy, accept these also from Andromache."

487. *Longum*—"lasting," for he had experienced it when a child, at Troy.

488. *Tuorum*—"of your relative;" the plur. used as sing., on which see note, Æn. i. 4.

489. *Super* is used adverbially, and the *subst. verb* is understood = *soli superstes*, "sole surviving."

490. *Sic oculus*, etc. This is translated from Hom. Odyss. iv. 149. Observe the *zeugma* in *ferēbat*.

491. *Astyanax*, son of Hector and Andromache, was said to have been thrown from a high tower of Troy, and thus killed.

493. *Ivite felices*—a usual mode of bidding farewell. *Fortuna peracta*, i.e., you have exhausted the calamities which fate had appointed, and have now reached your destiny. So *parta quies*, 495, below.

496. *Semper cedentia retro*—these words have reference, no doubt, to the words of Helenus, in 396, desiring Æneas to sail round Sicily, instead of crossing Italy overland.

497. *Effugium Xanthi*—see above, 349 sqq.  
499. *Mianus obvia*—"less exposed."

502. *Cognatas urbes*, i.e., Rome and Bithynum, to which, in the time of Virgil, a Roman colony was sent. Forb. disapproves of Heyne's idea, that the poet meant to flatter Augustus by a reference to Nicopolis, which the emperor built after the battle of Actium (31 B.C.), and in which he placed Acarnanians, with the privilege of free citizens, the city being, at the same time, pronounced cognate with Rome.

503. *Epiro, Hesperia*—the prep. *in* is omitted.

505. *Ea cura*, viz., to make the two cities one Troy in affection.

506. *Ceraunia*, or *Acrocerania* (*κεραυνός*), from their lightning-attracting height. *Juxta* is sometimes put after its case, even by prose writers.

507. *Brerissimus*,—"shortest," about fifty miles, *undis=per undas*.

*Italiam*. On the omission of the prep., see note, Æn. i. 2.

508. *Operti umbrantur*, i.e., "are shaded, so that they become dark," by the *proleptic* use of the adj., on which see note, Æn. ii. 736.

510. *Sortiti remos*—either "having decided by lot who should abide at the oars during night, and who enjoy sleep;" or, "being wearied with rowing, which we had performed in turn."

512. *Orbem medium (coeli)*, i.e., the zenith.

*Nor horis acta*, i.e., *per horas acta*, *decurrens*, nearly equal to *horis exactis*.

514. *Expiorat ventos*. The pilot properly examines the state of the weather about midnight, at which time the wind changes, or rises, more especially on the coast, where the sea and land breezes alternate, on account of the varying degrees of heat in the atmosphere.

*Caput auribus* suggests the lightness of the breeze, the direction of which it required an effort to discover.

516. On this line, see the notes, Æn. i. 744

517. *Oriona*—see Class. Dict., and note, Æn. i. 536. *Armatum auro*—*χρυσόδορα*, because, says Servius, "*et balteus ejus et gladius clarissimis fingitur stellis*."

Virgil, in his enumeration, conjoins stars, not that they rise and set together, but because some of them prognosticate changes of weather, and others can be seen only in a clear and calm sky, from which latter Palinurus anticipates a favourable voyage.

The line is *spondaic*, as will be at once discerned. The antepenult of *Oriona* is sometimes long (as here, and at Æn. i. 535), and sometimes short (as at Ovid Met. viii. 207)



Historical records state that the town was founded by the Parthenii under Phalanthus about 700 B.C.

552. The temple of *Juno Lacinia* on the promontory *Lacinium* next appears. This cape, now called *Capo delle Colonne*, from the remains of the pillars of the temple, is about six miles from Croton, on the east coast of Bruttium.

553. *Caulon*, or *Caulonia*, another town of Bruttium, founded by the people of Crotona, and afterwards called *Castrum Veturium* (*Castro Vetere*), about twenty miles south of Scyllaceum (*Squillace*).

*Nacifragum*—so called on account of the frequent and severe storms which occur between the promontories *Japygium* and *Cocintus*; for those who have visited the coast say that it is not rocky.

554. On Ætna, consult Hughes' *Mod. Geog.*, art. 47; and *Class. Dict.*

555. In this and the following lines we have some of the symptoms which precede, or accompany a volcanic eruption—the roaring of the sea, the moaning of the earth, the irregular currents, the sudden rising of the water, and the upheaving of the sand.

556. *Voces*, scil. *maris*, *fractus ad litora*, i.e., "of the waves breaking on the shore with a loud roaring noise."

558. *Nimirum* does not here imply derision or irony, but is equal to *sine dubio*, "of a truth."

*Hæc illa*—"this that we now see, is that Charybdis which Helenus formerly spoke of." The words in italics indicate the peculiar force of the pronouns *hæc* and *illa* in this place, as well as in many others. Consult the Grammarians.

560. *Eripite*—"rescue us and our ships from danger." Observe the omission of the acc.

561. *Ac* and *atque* are frequently used by the poets, and by later prose writers, for *quam* after comparatives.

562. *Rudentem proram*—"the creaking prow," as it was pressed upon by the force of the waves.

564. *Curvato gurgite*—"the swollen and bent ridge of the wave." It is the Homeric *κροτὸν κύμα*. With this whole passage compare Hom. Od. xii. 201 sqq.

565. *Descidimus*—other readings are *desidimus*, *discedimus*, and *descendimus*. Wagn. shows that the perf. of *desido* is *desedi*, as *posse* has *posse*; and that the perf. *desedi* does not essentially differ from the pres. *sedemus*, so that it is rightly connected with the pres. *tollimus*.

567. In *rorantia astra*, as in *lambit sidera* (574), we have an allowable hyperbole. The particip. *rorantia*, after a verb of seeing, is used for the infin. by a Greek construction.

569. On *Cyclopes*, see *Class. Dict.* Observe the difference in tense in *reliquit* and *allabimur*, which, however, is no irregularity, but is required by the nature of the circumstances described.

570. In the following description Virgil is largely indebted to Lucretius, vi. 696 sqq., and Hom. Od. ix. 136 sqq. Virgil, however, differs from Homer as to the part of Sicily inhabited by the Cyclopes, and in some other points, on which see Heyne *Ipsæ*, "of itself."

572. *Prorumpit*, in an act. sense, "discharges," "casts forth." The measure of these lines, and the frequent repetition of the letters *r* and *t*, have been remarked as particularly well suited to add to the horror of the scene. In Homer's time there does not seem to have been an eruption of Ætna, but the mention of the Cyclopes' caves seems to imply that some had previously occurred. Pindar is the first writer to mention distinctly an eruption of the mountain. In Virgil's time several took place—in the years B.C. 49, 44, 38.

573. *Turbine piceo et candente favilla*, i.e., with volumes of smoke mixed with embers and ashes.

576. *Liquifecta saxa*, i.e., molten rocks; lava, flowing in streams; the Homeric *ῥέοντες*.

There stood a hill not far, whose grisly top  
Belched fire and rolling smoke.—MILTON.

578. This is in accordance with the well known opinion of the ancients, that the fire bursting forth from Ætna proceeded from the mouth of some monster which had been struck with lightning, and buried beneath the mountain. *Enceladus*, one of the giants, is the monster mentioned. Typhœus, Typhon, and Briareus, are variously stated as the buried giants.

*Semiustum*. To be pronounced by *synizesis* *seunjstum*. See above, 136, and i. 2.

580. *Flammam*, viz., that breathed forth by Enceladus.

583. *Immania monstra*, "the awful phenomena," *monstrorum phaenomenon*.

584. "Nor (by reason of the darkness) can we see what cause produces the roaring noise."

585. *Aethra*, (*αἴθρα*) is the bright clearness which is observed in a cloudless sky. It is therefore used for *aether*, i.e., the higher and purer region of the atmosphere.

587. With this line, cf. Hom. Od. ix. 144. *Intempesta* means "unseasonable for engaging in any work." See Geo. i. 247.

589. *Humentem unbram*, scil. *noctis*, which, on account of the dew, was called *humida*.

591. *Nova*—"strange." *Cultu* refers to



which was round (and not square or oblong), and covered the whole body.

*Phœbeae lampadis*—"the orb of the sun;" referring only to the shape and size, not to the brightness.

639. The prevalence of dactyls, and the frequent elisions of this line, with the abrupt break off in the next, depict forcibly the haste and excitement of the speaker. The word *rumpile*, too, is more suitable here than *solite* would have been.

641. *qualis Polyphemus claudat*, i.e., *qualis quantusque est Polyphemus qui claudat*, or *quam claudat*.

646. *Deserta lustra domosque*—"the desert haunts and dens of the wild beasts."

647. *Ab rupe* is joined by Heyne and Henry with *Cyclopes*, to express that the Cyclopes wandered about on the rocks. But the sing. *rupe* is opposed to this, and the more natural construction is to connect the phrase with *prospicio*.

648. *Tremiscere* is again used transitively at xi. 403, with an acc. of the object. See also viii. 669.

653. *Addixi*—"have wholly given myself up to." The word is used of gladiators and others, who abandon themselves entirely to the power of another; or perhaps to the *adulctio* of debtors.

656. *Vasta mole*—"of huge size," abl. of quality. Gossrau remarks that the slow movement of the measure, and the *homoteleton* (similar ending) of the lines, suit well the vast size of the monster and the slowness of his gait.

658. This line is composed with wonderful skill. The spondees, the equal cæsuras, the frequent elisions, and the harsh sounds of the words, most admirably express the nature of the monstrous Polyphemus.

659. *Trunca pinus*—"a pine tree lopped of its branches, (borne) in his hand, directs him, (*eum*, understood) and steadies his steps." It is almost unnecessary to refer to the well known passage of Milton, P. L. i. 284, which will occur to every mind—

His spear, to equal which the tallest pine  
Hewn on Norwegian hills, to be the mast  
Of some great ammiral, were but a wand,  
He walked with to support uneasy steps,  
Over the burning marle.

661. *Mali*. Some copies read *malis*, which Wakefield prefers. This line is filled up in some editions by the words *de collo fistula pendet*, a silly and unsuitable addition.

662. We have here another instance of so-called *hysteron proteron*. (*ὑστέρων πρότερον*), on which see note. Æn. ii. 353, *aequora venit*, though anterior in time to *teligit fluctus*, being nevertheless put after it.

663. *Inde*—"from it," i.e., the sea.

665. *Medium* is not to be taken literally—

it means simply "out at sea," or "the open sea," as above, 73, etc.

667. *Sic merito* is to be joined to *recepto supplice*: "Who had so deserved as that he should be taken under protection,"—*qui sic (hoc, id) meruerat ut recipere*.

668. *Et prout*, etc. "and bending forward (to the stroke), we sweep the sea plain with struggling oars."

669. *Sensit, scil. sonitum remorum. Sonitum vocis*, i.e., the voice of the sailors engaging in the *celestus*; for although they cut the cable in silence (*taciti inciderunt funem*), yet now, when out some distance to sea, there was no necessity for farther refraining, especially as the oar-plash would sufficiently indicate to the giant the position of the fugitives. Thus Wagn., Burm., and Forb. But Heyne takes *vois=soni* (as *roces pelagi*, 556), the sound of the oars, or of the water struck by the oars: an interpretation which few will approve of.

*Flectere vestigia* is a more usual expression than *torquere vestigia*.

670. *Dextra affecture*, i.e., "to try to grasp," "to reach, to lay hold of, (the ship) with his right hand." Most copies read *dextram*, after Servius; but this could only mean, "to grapple the hand of a person."

671. *Nec potis*, etc. "Nor whilst he follows (*sequendo*) is he able to equal the speed of the Ionian billows" which bore on the ship. Cf. Æn. x. 248, *ventos aequante sagitta*. It is not to "bottom the sea," as it is usually explained, after Heyne. The Ionian sea washes the east coast of Sicily.

672. Every schoolboy will here anticipate us in quoting Shakspeare, *Jul. Cæs.*

Have you not made an universal shout  
That Tiber trembled underneath her banks?  
To hear the replication of your sounds  
Made in her concave shores!

673. *Contremuere*. Most editions read *intremuere*, but Wagn., Süpf., Gossr., and Forb. adopt the former, since *contremiscere* means to tremble with a great commotion, while *intremiscere* signifies to tremble with a less violent movement. The addition of *omnes* farther confirms the adopted reading.

*Penitus*—"far inland;" not only the coasts, but the inland regions.

674. *Inmugit*—a verb properly applied to subterranean sounds. See above, 92.

676. *Complent*. This is another instance of the construction *synesis*, or *ad intellectum*, explained in note, Æn. i. 70, which see. The proper subject is the sing. noun *genus*; but this word, taken in conjunction with *Cyclopus*, suggests a plur. to the mind of the poet, who accordingly writes *complent*. Collective nouns are, it is true, construed with either sing. or plur. verbs, but our present example is more than a simple collective. Cf. *Geo.* iv. 378, and consult Wagn. *Quæst.*



688. *Vivo saxo*. See note, Æn. i. 167. *Saxo* is an "abl. of the material."

689. *Pantagiae*. See Class. Dict. for this and the following names. The mouth of the river is hemmed in, on both sides, by rugged rocks; "*vivo saxo*," a natural bulwark of rock.

*Jacentem*—low lying—almost on a level with the sea. Servius.

690. This and the following line are considered spurious by Wagn., for four reasons: 1st, Since Homer (Od. ix. 105 sqq.) relates that Ulysses sailed from the country of the Lotophagi to that of the Cyclopes, these places could not have been previously visited by Achaemenides, nor could the latter have gone very far from the place where he was concealed. 2nd, The words *comes infelicis Ulixi* are pointlessly repeated from 613. 3d, The word *retrosum* is a *ῥετρού* *λεγόμενον*, and foreign to epic poetry. 4th, The Codex Wuttianus has not the verses embodied in the text, but appended on the margin. From these considerations he concludes that the lines were added by some grammarian of later days. Hildebrand, Peerlk., Stipkl., Gossr., Forb., etc., agree with Wagn. in holding the verses suspected.

692. *Sicanio sinu*, i.e., the bay which formed the *Portus Magnus* (*Porto Maggiore*) of Syracuse. On other names see Class. Dict.

697. *Jussi*, viz., by Anchises, whom we have hitherto seen take charge of auspices and religious rites.

698. *Exsupero*=*praetervehor*, "I pass by."

700. *Radimus*, "we scrape," "we shave" (literally), i.e., we sail close by. It may mean, we *rub* upon the sunken rocks of Paehynus. But compare the phrase *radit iter litidum*, applied to the flight of a bird. The verb is used of rivers flowing past, and touching a place.

701. *Camarina numquam concessa moveri*. The legend is, that on one occasion the lake near the town being partially dried, a pestilence arose from the malarial, and that when Apollo was consulted as to the total drainage of the marsh, he replied *μὴ κίνει Καμάριναν, ἀκίνητος γὰρ ἀμείνων*. The inhabitants rejected the advice of the god, drained off the lake, and freed themselves from the plague; but the enemy thereby gained access to the city, and thus the Camarinaeans were punished. Virgil repeats the story, not as a matter of fact, nor as coming from Æneas, but rather as an embellishment of his own.

702. *Gela*—see Class. Dict. *Immanis* is commonly understood as applying to the town *Gela*, because it had been the residence of tyrants. But the more feasible mode is to join it with *fluvii*, finding an explanation in

the fact that one of the coins of Gela had upon it an ox with a human face. This was emblematic, says Forb., of the character of the river, calm and serene on the surface, but violent and dangerous by the eddies and whirlpools in its depths. A passage of Ovid (Fast. iv. 470) lends strength to this idea, *et te, vorticibus non adcunde, Gela*. Observe that Virgil gives the final *a* of *Gela* the Greek quantity, i.e., *long*.

703. *Acragas*—Agrigentum (*Girgenti*), situated on Mt. Acragas. The fertility of the soil, and the great trade with Carthage, made it a wealthy and luxurious city. The inhabitants reared horses for the Olympic contests, and *Theron of Agrigentum* is one of those celebrated by Pindar in his Epimicæan Odes.

*Quondam* = *postero tempore*, and not "*olim*."

*Magnanimū*—this is the only adj. whose gen. plur. is contracted by Virgil here and in vi. 307. *Miserum*, Æn. vi. 21, is not a gen. plur., but the neut. sing. thrown in parenthetically as an exclamation.

705. *Selinus*—a well known town of Sicily, whose neighbourhood abounded with wild palms.

706. *Vada dura saxis Lilybæi caecis*. The promontory of Lilybaeum (on the west of Sicily, now called *Capo Boeo*) extends three miles into the sea; its rocky body being covered by the water to the depth of about three cubits. Hence there are *vada* (shallows) whose bottoms, being formed by the rocks (*saxis caecis*, i.e., *latentibus*) of the promontory, are *dura*.

707. *Drepanum*, or *Drepana* (*Trapani*) north of Lilybaeum, and near Mt. Eryx. The coast is called *illectabilis*, on account of the barren and sandy soil, almost devoid of vegetation, which environs Drepanum. Servius, followed by Schirach and Thiel, considers the epithet suggested to Æneas by the recollection of the death of his father.

710. On the death of Anchises consult Heyne, Exeuss. xvii. He remarks the skill of the poet in disposing of the sagacious, far-seeing Anchises, before the arrival of Æneas at Carthage, and his intimacy with Dido. Other ancient writers (and among them Cato, as Servius testifies,) allege that Anchises reached Italy along with Æneas, but it would have been unsuited to Virgil's purpose to adopt this part of the legend.

715. *Hinc*. Æneas thus returns to the point which is indicated at Æn. i. 34, *Vix e conspectu*, etc.

716. *Unus*—the only one speaking amidst all the others listening.

717. *Fata divum*, i.e., the events appointed by the gods referring to all things which had befallen the Trojans, and not to the oracles and prophecies only.

*Renarrabat*—by reading went through them again, as it were, or as it often means *duty*, or *fulfilling a compulsion*, the verb may rightly 'initiated in continuity with his engagement.' Cf. W. G., *Infundum hagina julei renovare dolorem*.

718. *Finis facto querit*. Would, to avoid the apparent tautology, interpret *querit*, 'he retired to sleep,' so that, moreover, the contrast will be more distinct between the end of this and the commence-

ment of the following book. At, however, expresses contrast in itself and marks sufficiently transition from one subject to another. Interpret therefore, with Wagn. and Forl.

"He touched his restful *because* he had come to the end of his story," an explanation which has a real basis of the so-called nihil absolute fairly justified. But perhaps Virgil intended to imitate Homer in the close of the *Iliad*, where the end of the *Iliad*, which is,



(POLYTHEUS--Asop o' Hironomus.)





[DIDO SACRIFICING.—Vatican Manuscript.]

## BOOK FOURTH.

## ARGUMENT.

DIDO having become violently enamoured of Æneas, consults her sister Anna on her circumstances, and by her is advised to consent to marriage with the Trojan prince (1-53). Dido's feelings further described (54-89). Juno consults with Venus; both agree to the union now so much desired by Dido, Juno devising a plan by which to bring it about (90-128). The queen proposes a hunting excursion, which accordingly takes place; but ~~where~~ all are earnest in the pursuit of the game, a violent ~~thunderstorm~~ is sent down by Juno, causing the hunters to fly in different directions: Æneas and Dido, however, accidentally take shelter in the same cave (129-172). Soon after this event, Jupiter, roused by the remonstrances of Iarbas, sends Mercury to Æneas with an authoritative command to leave Africa and make for Italy (173-278), which order the son of Venus prepares to obey (279-295). Dido immediately suspects the intentions of Æneas, and expostulates with him, but in vain (296-449); and, accordingly, being unable to bear up against her grief, she determines to die (450-473). Concealing her purpose from her sister, she erects a huge pyre, and pretends that it is intended for the celebration of magic ceremonies, by which she may be enabled to shake off her affliction for Æneas, and to forget him altogether (474-521). Her grief now increases to frenzy; but by this time Æneas has weighed anchor, and stands out to sea in the middle of the night (522-583). In the morning, Dido, maddened by the sight of the Trojan ships in the distant offing, breaks out in a paroxysm of love-sick sorrow, and imprecates calamities on her once cherished guest (584-629): and having dismissed all her attendants, she slays herself on the pyre (630-705).

1. *Al.* See note on last line of Book iii.

*Cura* is often put by the poets for *amor*.

3. *Multa virtus* differs from *magna virtus*, in that the former denotes merit (excellence) often exercised, and proved by many deeds, while the latter signifies a virtue surpassing other virtues by some especial excellence. Jahn. *Valour, high birth, personal appear-*

*ance*, and the *charms of conversation*, are the four causes exciting Dido to love.

4. *Multus honos*—either the great glory of the *nation*, or the distinguished parentage of Æneas, son of Venus.

Observe that *infelix* agrees with the *subst.* nearest to it, *cultus*, and is not put in the next gender, as might be expected.



In *aegram* is suggested the reason of her despising former suits (*mariti* for *proci*), as well as an excuse why she should now, after so long a time, listen to the solicitations of Æneas, whom she loved. *Flectere atque* = *flectere animum alicujus*, which latter is the usual phrase, the other being poetical.

36. *Libyæ* depends on *mariti*—"sutors of Libyan origin."

*Tyro*, i.e., a *Tyro*, the "ABLATIVE OF ORIGIN," as *qui Cærete domo*, x. 183. *Cn. Matius Cremona*, i.e., *Cremonensis*. *Iarbas*, king of the Maxitani in Numidia.

37. *Africa terra*. All names of countries were originally adjectives. So *Italia terra*. Wagner supposes *dives triumphis* to refer to the constant wars among the tribes of Africa.

38. *Gætulæ urbes*. The Gætuli were a barbarous tribe living south of Numidia. Part of them were nomad in their habits, and part lived in huts, which Virgil dignifies by calling *urbes*. On the construction *urbes—genus*, see i. 339, note.

41. *Infreni*—"riding without bridles." *Cingunt*, scil. *tuum regnum*. *Inhospita Syrtis*—The Syrtis, *major* and *minor*, on the north coast of Africa, were dangerous shallows and quicksands. But it is the region on the coast near these that is here meant, with its savage hordes.

42. *Deserta siti*—"thinly inhabited by reason of the drought."

43. *Barcæ*, the people of Barce, a city of Cyrenaica. But the poet speaks by anticipation, for this town was much later in its origin.

45. *Juno* is mentioned either because she was the great deity of the Carthaginians, or, as Wagner prefers, because she presided over marriage.

47. *Quam urbem*, i.e., *qualem, quantam urbem—quæ regna, quanta, quam potentia regna*.

50. *Tu*, emphatic; the pron. is usually expressed when advice or precepts are given.

*Litatis*. On the meaning and syntax of this verb, consult note, Æn. ii. 118.

51. *Indulge hospito*, i.e., be frequent and liberal in acts of kindness towards your guest.

52. *Desacerit*, not "ceases to rage," which would be inconsistent with the next line; but *de* gives to *sacerit* an intensive force, "rages furiously."

*Aquosus Orion*. The rising of Orion was said to bring rain.

53. *Non tractabile*, i.e., *sacrum, asperum, procellosum*. We call that *tractabile* which we can easily employ to our advantage, and *non-tractabile*, the opposite.

55. *Solvit pudorem* is not to be taken in a bad sense, but simply means "overcame

her keen feeling as to what was becoming to the memory of her husband."

56. *Delubra—per aras*—to all the temples and the different altars placed throughout the city.

57. *Bidentes* properly means *sheep of two years old*, and the name is either a corruption of *biennis*, or is compounded of *bi* (*bis*), *dens*, from the vulgar notion that sheep at that age had two teeth particularly prominent.

58. *Legiferae Ceresi*. As agriculture improved, civilization increased, and principles of law and equity began to be established and acknowledged; lawful marriages, too, were instituted, and hence the invocation to Ceres. She sacrifices to Phœbus and Bacchus (*Lyæus*, *Λυαῖος*, *Liber*), as deities formerly worshipped at Carthage.

60. The following particulars are not to be considered as relating to different sacrifices from those mentioned in 57, 8, 9, but as indicating more minutely the part which Dido herself took in the rites.

61. *Inter media cornua fundit*. This was the form of dedicating the victim to the gods—a custom derived from the Egyptians, as Herodotus testifies.

62. *Aut* is rather copulative than disjunctive here; at least, it does not distinguish between circumstances, but *times*.

*Pingues aræ*—altars on which many victims were slain. *Spatiatur* expresses slow and dignified movement.

63. *Instaurat diem donis*, i.e., *diem celebrem reddit sacrificiis—multa sacrificia offert*—"she crowds the day with offerings." Wund.

64. *Inhians* expresses the *greatest eagerness* in her search into futurity. On the *Ertispices*, see Ramsay's *Antiq.* p. 331.

*Spirantia*—"still quivering," "palpitating."

65. *Vatum*, either *Ertispices* generally, or, as Gossrau thinks, *Dido* and *Anna*, the amateur diviners.

66. *Mollis* Wagn. takes as the acc. agreeing with *medullas* (in the sense of *unresisting*), since it would be too weak a word to characterise the burning passion of Dido. *Est*—"eats."

70. *Cressia—Cresius*, or *Cressius—Cretensis*. Heyne remarks that *capra* would be more suitable than *cerva*; for, on the authority of Solinus, he alleges that Crete abounded in wild goats, but was devoid of stags. Pliny, however, contradicts Solinus; and, besides, the comparison to a *cerva* is much more suitable than to a *capra*.

74. This passage has called forth from Heyne and others the greatest admiration, on account of the consummate skill displayed in the description of a scene so delicate.

75. *Sidonias opes*—either "the wealth she



towards the nets; or, the *feathers fastened on cords*, with which they encircled the prey. *Trepidant* would thus mean the fluttering of the feathers in the wind.

*Indagine* means "a series of toils or nets."

*Saltus* means a part of a forest not thickly set with trees, i.e., such a place as would afford easy passage. Thus in Cæs. B. Gall. vii. 19, *saltus paludis* (quoted by Henry), means those dry parts of the marsh by which one could pass over. The meaning, then, according to Henry, is, "They surround the open part of the wood with nets, so that the beasts might not be able to escape from it to the thickets."

125. *Adero*, i.e., as Juno Pronuba. On Hymenæus, consult Smith's Class. Diet.

128. *Repertis*—(1) discovered, detected, by her (Venus); Servius and Peerlk. (2) Devised by Juno; Wand., Heyne, Gossrau, and Forb. *Ridere* is more usually followed by an acc., but cf. Hor. Od. iv. 1, 18, *riserit muneribus*, and Sat. ii. 8, 83, *ridetur fictis rerum*. Forbiger is inclined to look upon these cases as datives rather than abls., and similar to *risit olli*, v. 358

130. *Juhare*, scil. *Solis*.

131. *Retia rara*—"wide-meshed nets."

*Plagæ*—the nets of coarser material and smaller meshes. The word properly means the ropes by which the nets were stretched.

*Ferro*—abl. of material. The *venabulum*, or hunting-spear, had a long and broad iron head, as seen in the illustration below



A net is represented in the subjoined woodcut.



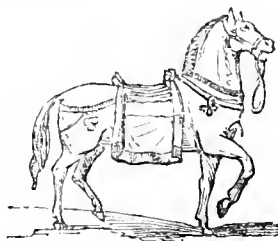
132. *Massyli*—a people of the east part of Numidia proper. The word is equal to Afer.

*Ruunt*—another instance of zeugma, the word referring to *retia*, *plagæ*, *venabula*, *equites*, and *canes*.

*Odora*—"keen scented." The word does not appear to be found elsewhere. *Vis* may mean either "a numerous kennel of strong dogs," or it may be a mere circumlocution like *βῆν* in Greek. Lucretius has *fida canum vis*, and Hor. (Epod. vi. 6), speaking of dogs, says, *amica vis pastoribus*.

133. *Cunctantem*—"lingering," viz., at her toilet. Cf. Ter. Heaut. ii. 2, 11, *Nosti mores mulierum, dum moliantur, dum comuntur, annus est*.

135. The *frenum*, or bridle, included the bit, headpiece, and reins.



137. *Sidōniam*—sometimes *Sidōniam*. (Æn. xi. 74; Ovid Met. iii. 129, etc.) On the *chlamys* consult Æn. iii. 484; the *limbus* or ornamental border will be seen in the woodcut there, and also one kind of *fibula*.

138. *In aurum*: Her hair was collected into a knot or *κρόσσος*, and fastened with a golden *fibula*, clasp. On these parts of dress consult Ramsay's Antiq.

139. The *fibula* here spoken of is a clasp fastening the belt with which her *tunic* is girt about her waist. Various kinds of *fibula* are represented in the following cuts



176. *Parva metu primo*. Fearful of consultation at first, Rumour is quiet, and seeks retirement, crouching as it were through dread, and contracting her body. After a little she gains confidence, and boldly shows herself. No one will be at a loss to appreciate every point of this description.

• 177. *Solo*, abl. of *solum*—"the ground."

178. *Fama* is represented as of the race of monsters—the daughter of *Terra*, and sister of *Cœus* and *Enceladus*. *Terra* is said to be "enraged at the gods," because they had hurled the Titans, her offspring, to Tartarus. Consult Class. Diet. and Keightley's Mythology.

180. *Pernicibus*, from *pernix*—*icis* (*per nitor*), "struggling right on," i.e., "persevering," "untiring."

The feathers attributed to *Fama* represent the successive retellings of a rumour, each person reporting, adding his *plume*, and thus hastening the flight of the monster; and the eyes BENEATH the feathers indicate that while *Fama* sees all persons, she is seen by none.

184. *Cœli medio terræque*—"between heaven and earth." The poets often use *medius* with the genitive, for *inter*. So Vass. B. G. i. 34.

186. *Custos*—carefully watching—that nothing should escape her.

190. *Replebat gaudens et canebat*, i.e., *gaudente replebat et canebat*. In words so opposed as *facta* and *infecta* the conj. is usually omitted, e.g., *nolens volens—digna indigna*, etc. But here the poet has reference to men who rejoice to hear anything which they can retail, and are easily induced to add new and groundless fabrications while they repeat the original story.

191. Elsewhere, when *Cretus* is used, the abl. follows without the prepos. Gossrau thus distinguishes between the phrases:—He says "*cretum ab aliquo*—*esse oriundum*—*cretum aliquo*—*natum, ortum esse*." Some editions omit the prepos. *Viro pro marito*.

193. *Fovere hiemem luxu*, is an unusual mode of saying "*se luxu fovere per hiemem*."

Wytténb. thinks that the conduct of Antony and Cleopatra afforded to Virgil this suggestion.

194. *Regnorum*, i.e., the one of Carthage, the other of Italy.

195. *Diffundit in ora*, i.e., *spargit per ora*—*longe lateque divulgat*, "publishes far and wide."

196. *Iarbas*, king of the Maxitani in Numidia, who had given permission to Dido to settle in his territory, and who had unsuccessfully sought her hand. The name is sometimes written *Iliarbas*. He was the son of Jupiter Ammon (or Hammon), whose temple in an oasis in Marmarica was long celebrated, and will be remembered in connexion with the history of Alexander the Great.

198. *Garamantide*, i.e., *Libyca*. The Garamantes were a people of inland Africa above Gaetulia, inhabiting a considerable portion of the district now called Fezzan.

200. *Centum aras*—see *Æn. i. 416. Posuit*, used as a Greek aorist. Wund. Forb. accounts for the variation of tense by saying that Iarbas had consecrated the "ever-burning" fire at the time when he introduced the worship of Hammon into Numidia before all the hundred temples were completed. The phrase *vigilem ignem* will remind all of the worship of Vesta.

201. *Excubias æternas*—in apposition to *ignem*, to express the object of Iarbas, *ut essent excubias æternas*.

202. *Solum et limina*. Heyne makes these words the accus. depending on *sacraerat*. But Wagn. and Forb. take them as nom., the substantive verb to which they are subject being omitted. The epithet *plagne* refers to the great number of victims slaughtered; and *lorina sertis florentia* to the numerous festivals, during which the temples were adorned with garlands.

203. *Amens animi*. So in Geo. iv. 491 we meet *victus animi*, and at 310 of same Geo., *trunca pedum*. The genitive denotes the part affected, whether it be of the general nature of man or of his body.

204. *Media inter numina*—"before the images of the deity," or simply "in the temple," as the god was supposed to "fill the house" with his presence, and to be cognizant of acts done in all parts of it. *Mumera* was read, says Servius, for *numina*.

206. The tone of this address, breathing impiety and audacity, is in keeping with the stern and fiery temperament of the Africans.

*Maurusia*—"Moorish." Mauri, or Mauritanii, was a general name including a number of nations, of which the Maxitani were one.

207. *Epulata*—"after feasting," when the libations were made. *Libat nunc*—this is to remind Jupiter that it was the influence of Iarbas that made the *Mauri* worship him, whereas they had not done so previously.

*Lenacum honorem*, i.e., *honorem vini-vinum in Jovis honorem effusum*. *Lenæus*—an epithet of Bacchus. See Smith's Class. Diet.

208. Compare the impious address of Timon in Lucian, Tim. i. The sense is this: You do not seem to behold these things; for, if you behold them and do not take vengeance, then do we groundlessly dread you.

209. *Cacci ignes*, i.e., *vani, inanes*. Heyne. *Cacci, qui non urunt*. Gossrau. *Cacci*—"blind in aim," i.e., which do not strike those whom they ought to strike. Wagn.

210. *Inania murmura*—the acc., *not the nom.* *Murmura*—thunder; *inania*—unavailing to terrify the wicked.

214. *Rēpūlit*. Observe the first syll. long.





stood as attached to the heels, as seen in the foregoing woodcut.

242. *Virgam*—the *caduceus*. See Mythol., Keightley.

243. *Mittit*—"conducts." The Greeks called him *ἑρμῆς*, *ἑρμῆς*.

244. *Lumbum morte resignat*. These words have caused great difficulty to commentators. We simply enumerate the principal explanations: (1.) He relaxes their eyes in death; *resignare* having thus the same meaning as *solvere*. Heyne and Forcell. (2.) He opens again the eyes of the dying when on the point of death, i.e. he recalls the dying to life. Wagner. (3.) As Mercury gives and deprives of sleep, so he *again* seals the eyes in the sleep of death. Jahn. (4.) Mercury, the *ἑρμῆς*, opens the eyes of the dead whom he is about to conduct to Orcus; for the shades in the lower regions are represented as *seeing*. Henry, followed by Forbiger.

247. The story of Atlas, son of Japetus and Clymene, turned into a mountain by Perseus, and compelled to bear the world on his shoulders, is well known. Mercury alighted on the peak (*apicem*) of Atlas, as being higher ground, preparatory to his descent to the plain. The epithet *duri* is applied on account of the *toils* of Atlas, and the circumstances recorded in 249 sqq.

249. *Pini* is not to be interpreted too literally; it is a general epithet of mountains in the poets.

252. *Nitens*—"poising himself." *Cyllenus*; he was born on Mt. Cyllenus, in Arcadia. Cf. Milton, in his description of the descent of Gabriel.

254. *Ari*—a *Mergus*, or some such fish-mountain, which soars at a considerable height above the water, and, after marking its prey, swoops down upon it with the violence of a hurricane.

256. The authenticity of this and the two following verses is doubted by almost every commentator. The following are among the objections urged: (1.) 257 is absent from some MSS., 258 from most, while in others 257 is placed after 258. (2.) The lines are very tame, insipid, and rugged. (3.) The *homoioteleuton*, *volabat* and *secebat*. (4.) The *asyndeton* (want of conjunctions) in the verses, and the extraordinary connexion of the words *litus arenosum ac Libyæ ventosque secebat*. But, besides these, Wagner puts forward others:—(1.) The words *terras inter coelumque*, which imply high flight, ill accord with *humilis juxta æquora* of the preceding line. (2.) The reference to Mercury's mother and grandfather is spiritless, and ill placed. (3.) It is absurd to extend the comparison through so many lines, when the subject is a trivial affair, especially as Virgil uses *hand aliter* only in

similes where dignity and grandeur are conspicuous. Wagner farther imagines, that some grammarian added the lines lest the reader might suppose that *ari similis* in 256 might be interpreted literally as if Mercury were in shape of a bird; and that 258 was appended lest the *subject* should be wanting, while 257 found a place in the text to explain *circum litore, circum scopulos* of 254, 5.

257. *Litus arenosum ac Libyæ*. This Wagner takes to be the true reading, the interpolator having inserted *ac* in the third place, for *ac litus arenosum Libyæ*. Others write *ad*, and others omit altogether.

258. *Maia*, the mother of Mercury, was one of the Pleiades, the daughter of Atlas and Pleione. The Romans called the Pleiades, *Virgilia*.

260. *Tecta novantem*—building a new private mansion for himself.

261. *Conspicit. Atque*. This is Wagner's punctuation; a semicolon is usually placed after *conspicit*. Wagner asserts that this particle, *atque*, when placed at the beginning of a sentence, expresses amazement at some unexpected circumstance. It here indicates the astonishment of Mercury at the dress of Æneas, and the total change of his manners and character. *Stellatus*, viz., on the hilt and scabbard.

*hæspide*—four syllables.

262. *Laena*—*ῥάδινα* was a peculiar kind of woollen cloth, with a long loose nap, not made into any particular shape of robe, but used as an outer hap in various forms. See Ramsay's Rom. Antiq. *Ardebat*=*splendebat*.

*Murex*—a shell-fish which supplied a purple dye. It was found in large quantities at Tyre, on the coast of Laconia, and other places. See v. 205.

264. *Telas*—"the warp." Dido had interwoven, here and there, "fine threads of gold." See iii. 483.

265. *Invidit*—"angrily addresses." The word is characteristic of the speech of Mercury, and indicative of the tenor of what is to follow.

269. *Torquet* refers to the revolution of the earth on its axis, for Virgil was aware *Terram circum axem se summa celeritate convertere et torquere*, Cic. Acad. iv. 39, 123.

276. *Spes heredis Iuli*—*dabuntur*. Wagner, comparing 236, *Ausonium prolem*, thinks that he has caught Virgil "napping." Forbiger defends the poet by saying that he is here correcting himself, justly thinking that at this very time, when Æneas was held in the chains of Dido's love, Ascanius would naturally be of more concern to him than any off-spring to be derived from a new marriage in Italy.

277. *U. p. laticornis* Varsh. I found the spider frequently. He had assumed that this was a new species, but it was not. I have found it before.

As a result of the above, the following is proposed as a definition of a *strongly*  $\mathcal{A}$ -*regular*  $\mathcal{A}$ -module  $M$ :

4. The purpose of the document is "How  
is the responsibility shared?"

284. *Atypa* is located, thus it is alleged that the relationship between this and the foregoing genus is the same. It has been regarded by some writers as returning in No. 29, 21, and as being omitted from some MSS., and *atypa* and *atypa* have been proposed as emendations. Wagner and Wied. decided that the latter suggestion that *benquetia* of 28 = *benquetia* of 29, and that *atypa* of 28 = *atypa* of 29, and that *atypa* of 29 may be naturally corrected by *atypa*.

Collection 1 consists of only *collected*, that is, to be taken mathematically, of the final  $\beta$ -values,  $\beta$ -plots, and  $\beta$ -derivatives,  $\beta'$ , as well as the  $\beta$ -plots of  $\beta'$  versus  $\beta$  (see Figure 1). The  $H$  is the plane  $\beta = 0$ ,  $\beta' = 0$ ,  $\beta'' = 0$ , is here transcribed.

1. The word "waving" is ambiguous. It may mean "waving in a wavy plane" or "waving in a flat plane." The word "waving" is ambiguous in this sense as well as in the sense of "waving" in a wavy plane.

[illegible][illegible]

where  $\mathbf{A}$  is a kernel of  $\mathbf{A}^2 = \mathbf{0}$ .

the 1990s, the number of people who have been infected with hepatitis C has increased. The World Health Organization (WHO) estimates that 3% of the world's population is infected with hepatitis C, and that the number of people infected is increasing rapidly.

It is important to note that the above results are based on the assumption that the system is in a steady state. In the case of a transient response, the results may differ significantly.

1990

$$I = \int_{\mathbb{R}^n} \left( \frac{1}{2} |\nabla u|^2 - \frac{1}{2} \lambda u^2 + \frac{1}{2} \mu u^4 \right) dx, \quad \lambda, \mu \in \mathbb{R}, \quad (1.1)$$
$$f(\theta) = \frac{1}{\sigma} e^{-\frac{\theta - \mu}{\sigma}} \quad \text{for } \theta \geq \mu$$
[illegible]

"*Liberalism is the technique*" who reported the death of "These. She is called a woman who reports with a sense of the world no less than facts.

It is noted that as above, CH, unlike  
 a nonalkene, is not liable to oxidation attesting  
 to a transient product after the departure  
 of HBr.

1. *Deputacion, with pretensions* (Stat  
Deputacion, from Latin.

[illegible]

It is a very common "troupe" at the parting of the river. The sacred temples are built up and the statue of the god is carried and carried forth by the worshippers.

$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

For example, the "Trolley" or "Bicycle" is a very popular type of vehicle, which is often used for short trips, for carrying the goods, for self-transporting the workers, etc. as well as for

... ..

For information, Hqs. San B. d. 17. See also  
to [redacted] [redacted]

Some *Synaldis* and *Acrida* are *holoparasitic* on higher plants, and *Acrida* and *Conoclinium* on *Conoclinium* plants, in their hindwings forming a *Conoclinium* pattern.

[illegible]

that would we then would be subject to the  
 very old law

11-1-1900

1. *What is the purpose of the study?*  
 2. *What are the research questions or hypotheses?*  
 3. *What is the significance of the study?*

314. *Per dextram*—by the right hand, which we have joined in hospitality. On the form of oath, see Æn. ii. 142, and Soph. Phil. 469, πρὸς νῦν σε πατρός, etc. *Tē* is governed by *oro*, 319.

315. *Aliud nihil*—nothing but tears and prayers. This line refers as well to what follows as to what precedes.

318. *Domus labentis*—*de gente Didonis intelligentiam, vel potius de Didone ipsa, quæ hic noram gentem regiam conditura est.* Forbiger.

320. Having referred to personal favours and private considerations, she now turns to the troubles and difficulties which Æneas had brought on her, and which he can alleviate, or remove, by remaining at Carthage.

*Nomadum Iuranni*—"kings of the Numidians:" Iarbas is particularly meant. The name Numidae, Sallust, Jug. 18, derives from *Nomades*, i.e., the shepherds—pastoral tribes, from νομός. Numidia is called *Nomades* by Martial.

321. *Infensi Tyrii*. Either Tyrian nobles had been rejected when seeking her hand, or the general body of the people were dissatisfied that they are made subject to Æneas, a foreigner.

323. *Cui deseris me*—shortly for *cui relinques me deseris*. *Moribundam*, i.e., *morituram per te*.

324. *Hospes*—*hoc nomen de conjuge*—How much bitterness of reproof do these words convey! Cf. ii. 678.

325. *Quid moror*. These words have reference to *moribundam*, 323. The meaning is, "If I am to die, why do I delay to lay hands on myself before Iarbas or others of my enemies destroy me?" After *an* supply *moror* from the foregoing.

326. *Gætulus* is put for *Afer* generally, since Iarbas was king of the *Maritani*, and not of the *Gætulians*, as we have seen.

327. *Suscepta fuisset*. This verb usually applies to the act of a father in taking up his children, in token of his wish that they should not be exposed, but saved. It thus means to rear, to educate, and is not to be confounded here with *concipere*. Cf. Ter. Andr. ii. 3, 27.

330. *Capta ac deserta* is a strong phrase for "abandoned by you." *Capta* is supposed by some to have reference to the dreaded captivity by Iarbas, but this seems quite irreconcilable with the foregoing lines. Gossr., finding the difficulty of *captains* insurmountable, rejects 326-30 altogether. *Capta*, however, seems to mean "taken in," "outwitted," "deceived."

332. *Curam*, i.e., *dolorem*.

333. *Promeritum*, scil. *de me*, that is, you have conferred many favours on me.

*Elissa*, or *Elisa*, was the proper name of

Dido, which latter term is said to mean a wanderer.

336. *Regit*—the common reading is *regel*. On this Wagn. remarks that *dum* with the *fut.* signifies continuance of time, *without any limit* being assigned; but with the present it denotes all the time that elapses up to the end of a period whose duration is fixed.

337. *Pro re*=*pro re nota*, i.e., considering the state of affairs. *Furtum* is anything done in a clandestine manner; the idea of "a desire to deceive" being necessarily implied.

339. *Praetendi tædas*, i.e., I have never put the name of marriage on our relationship.

*Haec foedera*, "such engagements," viz., as those of marriage. *Aut* after *nec* becomes negative.

341. *Meis auspiciis*. These words are seldom employed in reference to the affairs of an individual; the signification is transferred from public matters, more especially from the consuls and generals of the armies, *qui aut suis aut alienis auspiciis res gerunt*. The life of Æneas was hereafter to be regulated according to the will of the gods or the Fates, and therefore *alienis auspiciis*.

342. *Urbem Trojanam colerem*, i.e., "I should have built a new city on the ruins of ancient Troy, and now be inhabiting it, taking a delight in paying yearly honours to the Manes of my friends." *Reliquias*, the *Manes*, as translated; not the *sepulchres*, which is Heyne's opinion. Wagner understands it as the *city itself*. The variety of tense in *colerem* and *posuissem* will be easily explained. There is a *zeugma* in *colerem* which is applied to *reliquias* and *urbem* in different senses.

344. *Manu*, pleonastically, as is often the case when words of art and industry are spoken of. So *ore* or *voce* after verbs of speaking.

345. *Gryniūm*, or *Grynīa*, was a town of Aeolis, famed for a temple and oracle of Apollo.

346. *Lyciae sortes*—Apollo's oracle at Patara in Lycia. See above, 143, note. *Capessere*—"to make for."

348. *Detinet*, i.e., so delights and interests you that you cannot leave it.

350. *Quæ invidia*, i.e., by what feeling of envy are you influenced, so that you do not wish us to settle in Italy? Thiel remarks, that the metre is well suited to the sense—the quick movement of *invidia est* (— *υ υ* — |) followed by the slow and deliberate enunciation of the long monosyllables, *et, nos, fas* (— | — | — |), with the renewed earnestness in *extera*, (— *υ υ* |) all contribute to give the words



393. *Pius Æneas*. *Pius*, because more attentive to the will of the gods, and the interests of his son, than to the wishes of Dido and his own inclinations.

397. *Incumbunt*, scil. *operi reficiendarum navium*.

399. *Fron-tes remi* and *infabricata ro-bora* refer to the same thing, viz., the branches and shoots with the leaves still unstripped, and the stems unfashioned. *Infabricatus* is among the ἀπὰρ λειψόμενα.

401. *Migrantes*—*et ruentes*, i.e., *ruentes ut migrantes* (*festinare*) solent. *Cernas*—"you may perceive (if you wish)," a poetic expression for *cerneres*.

402. Wagner writes *velut* and not *reluti*, alleging that *reluti* and *uti* are never written in Virgil, except before consonants. *Veluti cum* = ὥς ὅτι.

403. *Hiemis memores*. Cf. Hor. Sat. i. 1, 35, "*magni formica laboris \*\* haud ignara et non incauti futuri*."

404. *Il agmen*—*et convectant*. On the variation in the number of these two verbs with the common subject *agmen*, consult note, Æn. iii. 676, and i. 70. The verb *convectare* is said to be found only here and in Tac. Hist. iii. 27. *Culle angusto*,—cf. Geo. i. 380.

406. *Agmina cognunt*. This is a military phrase applied to the duty of those who brought up the rear, and prevented the soldiers from straggling or from plundering.

407. *Moras* is for *morantes*, as *opus* for *operantes*, *formicos*, by a well known poetic usage. Thiel quotes a most appropriate example from Ter. Andr. ii. 3, 21—*utorem his moribus dabit nemo*, i.e., *homini sic morato*—"to such a character."

*Fervet*—"glows." This verb is used to express activity and quick motion, since these produce *ferrorem*. On the two forms, *fervere* and *tervere*, see Geo. i. 456; on *stridere* and *stridere*, Geo. iv. 262; and on *fulgere* and *fulgere*, Æn. vi. 827. See below, 409.

408. *Quis sensus*—"by what name am I to call that feeling," according to the distinction laid down between *qui* and *quis*. See note, Æn. iii. 608.

411. *Acquor misceri*. Wund. interprets, of the movements and the din of many individuals engaged in labour.

413. *Ire in lacrimas* for *descendere ad lacrimas*—"to have recourse to tears."

414. *Animos*=*iras*, or it may be opposed to *supplex*, and be equal to *superbi spiritus*, the pride of the queen alternating with the weakness of the woman.

416. *Properari*, used impersonally. The common editions have a semicolon after *circum*, but Wagn. punctuates after *litore* (;) making *undique circum* mean *ex omnibus*, *quæ circa sunt, locis*.

417. On *carbasus*, see note, Æn. iii. 367.

419. *Si potui*—*si=ei*, or *remi* in German, and is to be translated, "Since I have been able to anticipate (*sperare*=*expectare*), (see 298, *omnia tuta timens*) my present grief, great as it is, I shall be able to bear it too."

423. *Molles aditus et tempora*, i.e., you were the only one who knew to discern the proper time when he was most affable. "You alone knew the soft approaches to the hero's heart, and the seasonable moment to enforce them." Galbraith.

424. *Hostem*=*odiosum virum*. Heyne. Thiel takes it as equal to *hospitem*, which was the original signification of *hostis*.

426. *Aulis*, in Boeotia, where the Grecian chiefs, having assembled with their forces, previous to their departure to Troy, bound themselves by an oath not to return till they had captured the city of Priam.

427. *Patris cinerem revelli*. One of the most heinous of all sins, in the eyes of the ancients, was to disturb the ashes of the dead. The poet, perhaps, makes reference to the story that Diomedes carried away the ashes of Anchises, but afterwards returned them to Æneas, when he had been plained for violating and retaining them. This circumstance, however, could not have been known to Dido at the time, but the poet, we have seen, does not avoid anachronisms, if the subject be suited to embellish his work.

433. *Tempus inane*, i.e., a season during which their relationship and close intimacy should be partially suspended, and an easy transition made by her knowing merely that Æneas, though not on terms of former friendship, was still near, and in Carthage.

435. *Veniam*=*gratiam*, *beneficium*.

436. This verse has given much trouble to commentators, the opinions of some of whom are enumerated underneath. (1.) And if you confer this favour upon me, I shall remember it gratefully so long as I live, and repay it abundantly at my death; Heyne, Jahn, and Süßl. (2.) And if you will confer this favour upon me, you will testify that it has been abundantly repaid at my death, i.e., that I have bestowed much more upon you than you have upon me; thus Wagn., who does not agree that *morte* means *during my life until my death*. (3.) Henry reads *enulata*, and, referring to the words of Æneas, 360, *Desine meque tuis incendere teque querelis*, explains as follows:—"In deference to the wish of Æneas, I shall cease to worry him with complaints and entreaties, (i.e., *remittam*—I shall slacken in my remonstrances), although by his departure death is prepared for me, as it were, manifold (*enulata morte*)." (4.) Forbiger interprets simply, and, as appears to us, correctly, "And if you perform this service for me, I shall repay it handsomely at my death;"



put him to sleep, for he behoved to be always awake.

487. *Carminibus*—magical charms.

489. The power of stopping the course of streams, or of making them flow back again to their source, was attributed to the *magi*.

490. *Nocturnos*, i.e., *noctu*, see above, 303, note.

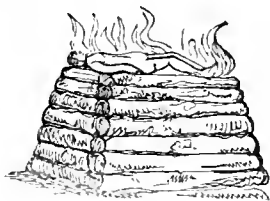
491. *Ornos*—not *ash trees* only, but all kinds.

493. *Accingier*—the old inf. for *accingi*, on which see Donaldson's Varronianus, p. 360 (2d. ed.) It is here *middle voice*, "that I gird myself with magic arts," as *my weapons*, i.e., that "I have recourse to." Such an apology was unnecessary for Dido and her times, but it would have been requisite in the case of a Roman of Virgil's age (see note, Æn. i. 469), when magic rites were condemned, and even subjected those who engaged in them to accusation before the law courts.

*Artes* is the accus. of the *remote object*, on which see Æn. i. 228, and ii. 210, note.

494. *Sub auras*—*sub* means motion *from below, upwards*, so that the phrase signifies "to raise a pile up towards heaven." As the Greek aspiration=*s*, and  $\pi=b$ , *sub*= $\acute{\upsilon}\pi\acute{o}$ . Heyne explains *sub auras* as merely = *sub divo*, "in the open air."

495. The woodcut represents a pyre, or *ara sepulchri*, as it is otherwise called, with a dead body laid thereon. For a description of it see Ramsay, Rich, or Smith; and on the funeral ceremonies generally, consult the same authorities.



*Arma*—that is, the *sword*, mentioned below, 507 and 646.

497. Wagn. reads *superimponant* (scil. *famuli*) which Forb., deeming inconsistent with *secreta*, rejects, and adopts the lectio *superimponas*.

498. *Juvat* ( $\sigma\upsilon\mu\beta\acute{\epsilon}\lambda\epsilon\iota$ )—"it is necessary," or "expedient." *Jubet* is another reading.

500. Anna's character, unsuspicious and devoid of penetration, is well chosen, to render the working out of the catastrophe more easy and natural.

502. *Aut for nec*, after the preceding *nec*.

503. *Tuedis et ilicc secta* "of pitch vines and split oak"

506. *Fronde funerea*—more particularly the leaves of the cypress.

508. *Effigiem*—an image of the person against whom the enchantment was directed, made of wax, or wood, was one of the most important parts of the magical rite. As the wax of the image melted, the faithless lover was supposed either to melt again to affection, or to be consumed by a miserable death, as a reward for his perfidy. The latter result was the one wished for by Dido.

509. *Effusa crines*—another example of the acc. after a passive part.; see note on Æn. i. 228; ii. 210. Transl., "with dishevelled locks." *Sacerdos*, i.e., the Massilian priestess mentioned above, 483.

510. *Ter centum towit deos*—"thrice invokes with loud voice a hundred gods." Thus Wagn. in his larger edition; but in his smaller he joins *tercentum*, considering it equivalent to *plurimos*. Schirach and Thiel write *tercentum*, but take it adverbially, (not joined to *deos*) equal to *multiplaciter, multis nominibus*.

*Erebus*, brother of Tartarus, and son of Chaos.

*Chaos* ( $\chi\acute{\alpha}\omega\varsigma$ ,  $\chi\alpha\acute{\iota}\omega\varsigma$ , whence  $\chi\acute{\alpha}\sigma\mu\alpha$ ), the great void in which all things were found; it is sometimes put for *Orcus*.

511. *Tergeminam Hecatem* and *tria ora Dianae* mean the same thing, for Diana was called by three names—*Luna* in heaven—*Diana* on earth—and *Hecate* in the lower regions, and in this triple form she is represented in the woodcut below. The gods invoked were of course infernal ones.



512. *Latices simulatos Averni*—"The water pretending to be from Averna"





556. *Forma dei, non deus ipse*—see 571. *Redeuntis*, i.e., *iterum euntis*.

558. *Omnia, vocem, colorem, etc.*—*similis*—another example of the accus. of reference or limitation, on which see note, *Æn.* i. 228, and ii. 210. The voice, the complexion, the golden locks, and the graceful, well-turned limbs, are the marks of beauty for which Mercury was distinguished among deities. On the synchresis of *que* after *colorem*, see *Æn.* i. 332, note.

559. *Black* being the prevailing colour of the hair of Greeks and Romans, they prized highly the *flavos crines* as more rare and beautiful. See *Antiq.*

560. *Sub hoc casu*—"at the crisis in which you now are"—such is the force of *hoc*.

*Ducere somnos*, like *trahere somnos*, means to enjoy protracted sleep, *ἐὺν πρὸς ὕπνον*.

561. *Deinde*, in interrogations, is often almost equal to "*quum res ita sint*."

562. *Zephyros, as auster* at iii. 70, is not to be taken literally, but as signifying the wind, generally. The wind called *Africus* (W.S.W.) would have been more favourable for those sailing from Carthage to Italy.

564. *Certa mori*—see above, 554, and cf. 475.

565. *Potestas praecepitare*. On the difference between the infin. and the gerund after such a subst., and on the syntax of the infin. in this construction, see a full note, *Æn.* ii. 350, v. 638, and *Geo.* i. 305.

566. *Jam* is used of an event which we confidently expect to happen immediately. *Turbari trabibus*, i.e., with the ships of the Carthaginians. Gossr. takes it to mean that unless Æneas made haste to escape, the sea would, on the morrow, be strewed with the fragments of his ships, broken up and burned by the Carthaginians.

567. *Pervere*—see above, 407.

569. *Eia age* is expressive of the greatest impatience.

570. *Varium et mutabile semper femina*—a well known proverb. The neut. of an adj. joined to a masc. or fem. subst., expresses some degree of contempt and depreciation. The construction is frequent both in Greek and Latin: Thus *Ovid Am.* i. 9, 4, *Turpe est senex miles*. *Triste lupus stabulis*, etc. *Res* is sometimes put in apposition instead of the neut. of the adj., thus *Ov. Met.* vii. 826, *credula res amor est*.

The proverb *aut amat aut odit mulier*, *nilhil tertium*, is similar in sentiment to the above.

571. *Subitis umbris*—"the sudden darkness consequent on the departure of the god who had appeared, as deities were wont, in a halo of light." Thus Heyne and Gossrau. But Henry suggests that *umbræ* here means the *simulacrum*, *φάντασμα* of Mercury, (*forma dei*, 556,)—"a vision of

the night." It would be unworthy of Jupiter to require to despatch his messenger twice, in person, to Æneas. Of this Wagn. in his smaller edition, approves. Forb. leans to the same interpretation.

573. *Præcipites* is to be applied to *considite*, but not to *vigilate*, say the commentators. It appears to us, however, that it is equally applicable to both, for an adj. thus used, where an adv. might have been expected, is in most cases equal in meaning to a separate and independent assertion, as if it were, "Make all haste (*præcipites*), rouse yourselves from sleep (*vigilate*), and take your seats on the rowing-benches." So, in the next line, *cito* is not for *cito*, but is equal to "*Be quick and unfurl*."

If the address, *vigilate*, were confined to those of the train whose duty it was to be on guard for the night, we might allow the restriction in the use of *præcipites*; but as we cannot for a moment imagine, either (1) that all the companions of Æneas were on guard on the night previous to the renewal of their labours, or (2) that the orders of their chief would be given to a *part only* of the forces, we seem confined to the explanation now hazarded.

576. *Sancte decorum*—imitated, says Heyne, from Ennius, *Juno Saturnia, sancta decorum*, and this from Homer, *θεῖα δέσπον*. The poets, and later prose writers, used the positive degree of adjs. in a participative sense, governing the gen.

577. *Quisquis es*—with this compare notes on 556 and 571.

578. *Dextra sidera*—"propitious stars," on the rising of which the winds depended, in the opinion of the ancients.

581. *Habet*—"possesses." *Rapiuntque, ruuntque*, followed by the perf. *deseruere* (in a moment, as it were, they are off), admirably express the extraordinary activity and speed of execution of the various duties of seizing and arranging the cordage and tackling of the ship, of taking the posts of rowers or sailors, and of putting forth to sea. Note the sound answering to the sense in this and the following verse.

584, 5. The reader of Homer will have little difficulty in turning to *Il.* xi. 1, for the original of these lines. Tithonus was a son of Laomedon, king of Troy, of whom Aurora became enamoured.

586. *E speculis*, i.e., from the higher part of her palace, to which, as a watch-tower, she had retired at the early peep of grey dawn to have a view over the harbour.

587. *Æquatis velis*—"with sails equally filled," i.e., with a steady and favouring breeze.

588. *Vaeuos sine remige*—such pleonasms are very common in Latin and Greek writers



619. *Fruatur luce*. He is said to have reigned only three years, and to have been drowned in the river Numicius—his body, however, was never recovered. To this line 620 refers.

620. It has been asked, What does *que* connect? and it has been said that *inhumatus* is for *neque humetur*. But it is better to consider *ante diem* as in meaning, though not in form, an adj.=*immaturus*—a construction which might be abundantly illustrated from English as well as Latin authors.

623. *Exercete odiis*—referring, of course, to the Punic wars. Observe the position of *munera*, similar to that of *naviget* noted in 237, above.

625. *Exoriare*, much stronger than *exoritur*, for it expresses a confident expectation that such a one will arise, though she cannot name the individual. The *ultor* is *Hannibal*. *Ex ossibus*, i.e., not by generation, but as it were from her very limbs, in a figurative sense.

629. The *hypermeter* syll. *que* (to be joined by synapheia to the next line) is very unusual at the end of a *completed sentence*, on which account some editors have rejected the latter half of the verse, and others the *que*. Wagner and Forb. retain the line in full, considering that the hypermetrical syllable is intentional. We are to imagine, they say, that the excited feelings of Dido, and her eager haste in speaking, had rendered her almost breathless, and that the last words are uttered with a panting and failing voice, the *que* betraying an intention to say more, which the powers of speech refused.

631. *Abrumpere lucem*—the idea of *violent breaking* has reference to the *thread* of the Destinies.

633. This line is considered spurious by some editors on account of the trivial nature of the information, and the unusual phrase *cinis me habet*. Forb. defends its genuineness by replying to the first objection that the great importance attached to nurses, and the large influence exercised by them, are sufficient grounds for the introduction of this piece of intelligence: and to the second, that as the phrase *cinis sum* is common, and *tumulo urna haberi* is a mere variation of the one here used, we are justified in admitting *cinis habet* as a poetic fancy. Instead of *sums* we might at first sight expect *urs*, but the *sentiments* are *Dido's*, and therefore the reflexive pron. is quite right.

634. *Cara mihi*, i.e., "though not my nurse, but the nurse of Sychaeus, yet dear to me." Wakefield removes the commas, and makes *mihi* depend on *siste*, but this would produce a tautology with *huc*, whereas *cara mihi* causes no tautology, but

on the contrary brings out an idea which the brevity of the phrase does not allow to be broadly stated, nor indeed would that be either necessary or laudable.

635. *Fluviali lymphæ*, i.e., *rivo flumine*. Ablutions were necessary previous to individuals engaging in sacred rites.

636. *Monstrata*, scil. *a sacerdote*. Consult, on the whole subject of sacrifices, Ramsay's *Antiq.*, p. 339 sqq.

638. *Stygio Jovi*, i.e., Pluto, Ζεύς κατὰ χέλυος. *Hem*.

641. *Anilem gradum*—the more common reading is *anili*, to agree with *studio*, and this certainly suggests a much more beautiful idea than the lection adopted by Forb., Wagn., etc., *anilem*. The epithet as joined to *gradum* is very insipid and commonplace; while, by attaching it to *studio*, you bring out one of the characteristics of old age, generally, and especially that which might be expected in a domestic, who had, by long residence, become almost one of the family.

643. *Acies* is not used of the eye simply, but only when it is excited and has a started appearance through anger, or any other violent emotion.

644. *Interfusa genas*. See note, *Æn.* I. 228, and II. 210. *Maculis*—the truth of this is said to have been borne out in the executions of the French Revolution. Many of those whose hair or robes were cut off at the neck, in preparation for the guillotine, had on their faces red and livid spots.

646. For an illustration of the *rogus*, see 494, above.

648. Cf. 507 sq. The garments were among the presents brought from the ships, i. 647.

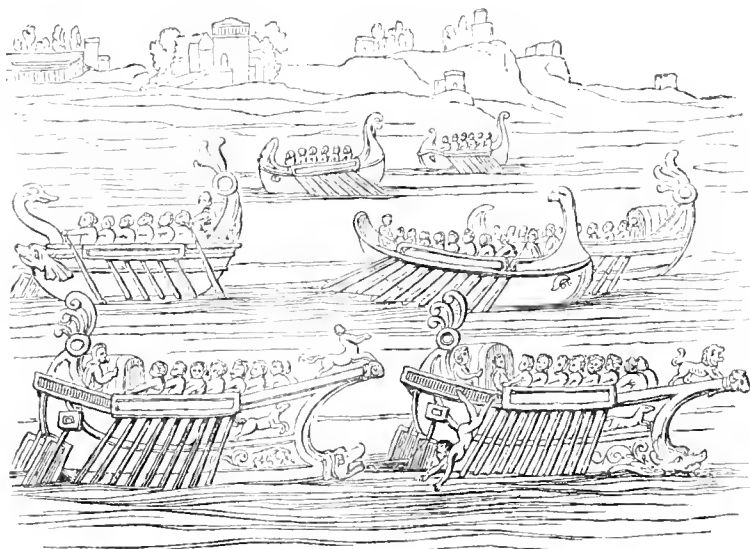
650. With this passage, cf. *Soph. Trach.* 917 sqq., where Dejanira slays herself on the couch of Hercules: see also *Eur. Alcestis*, where Alcestis flings herself on the nuptial couch. *Novissimus* is often used for *ultimus*, so *novissimum agmen*.

651. *Exuvie*, etc.—"O Relies, dear to me, while fate and the deity permitted, receive this soul!" "Receive," etc., for she was about to breathe forth her soul, lying upon them. *Sinebat* is written by Wagn. instead of the common reading *sinebant*, on the ground that *deus* and *fata* unite into one singular idea of *divine arrangement*.

654. Peerlkamp would write this and the two following verses in the order 656, 655, 654.

*Imago*, εἰδωλον, *umbra*, is called *magna*, on account of the celebrity of Dido's exploits. *Mei imago* means that by which I am represented: *mea* would mean that which I possess.



[ROMAN SHIPS.—From *Paintings at Herculaneum*.]

## BOOK FIFTH.

## ARGUMENT.

ÆNEAS, leaving Carthage, sets sail for Italy, but, by the violence of a tempest, is a second time driven on the coast of Sicily, where, assisted by the friendly co-operation of Acestes, he celebrates games at his father Anchises' tomb, on the anniversary of his death (1-603). But in the meantime, the Trojan women, being instigated by Iris, the messenger of Juno, set fire to the ships, of which four are burned, the others being miraculously preserved by Jupiter (604-699). Anchises appears to Æneas in a vision on the following night, and gives him advice and direction with regard to his future course (700-740). Æneas founds the town of Acesta, and leaves, as colonists, many of the matrons, and the old men unfit for active service in war, and he himself again puts to sea with his fleet for Latium (741-778). In this voyage, Neptune renders the ocean propitious, and, at length, after his many wanderings, our hero reaches Italy, having, however, lost his pilot, Palinurus, when near the Hesperian coast (779-871).

1. *Interea*—"in the meantime," i.e., whilst the events narrated in the end of Bk. iv. are in course of accomplishment.

*Tenebat* (a nautical phrase) *medium iter*—"was now proceeding on his voyage in the deep sea;" he had got "out to sea," as in *Æn.* iii. 664. Or, better, "Had got fairly under weigh." So we use the term "to be in the middle of," to signify that one is engaged busily in a process, without saying that it is actually *half-completed*.

2. *Certus*—"determined to proceed to Italy, and not return to Dido," as *certus eundi*, iv. 554. Serv. "With straight, unerring course," as in the phrases, *certa hasta*, *sagitta*, etc. Wagn.

*Aquilone*. The N. W., put for the wind generally, as frequently; Heyne. Holds-worth, however, comparing Dido's dissuasive question at iv. 310, "*Mediis properas Aquilonibus ire per altum?*" thinks that we are to take it literally, it being thereby in-



41. *Solatur*. Cf. Hor. Sat. ii. 6, 117, *Silva tenui solabitur erro*.

*Reduces*, from the adj. *reduc*.

44. *Ecce aggere*. This has reference to the custom of Roman generals who harangued their soldiers from an artificial mound of earth raised in the camp.

45. *Alto a sanguine*, because Dardanus, their progenitor, was son of Jove; see iii. 167. Understand *ortum* after *genus*; a particip. is often omitted thus, as at i. 160; *ab alto* for *veniens ab alto*.

47. *Divinque*. The poets often place the conj. *que* with a different word from that to which it properly belongs.

48. *Mœstas*, not by *enallage* for *mœsti*, but to be applied properly to the altars as displaying in their adornment emblems of grief.

49. Wagn. writes *nisi* for *ni*, because, says he, *ni* is used when one *affirms* and *threatens* determinedly (as Æn. ix. 865, xii. 568), *nisi* when one *denies* or *doubts*. The cautionary expression *nisi fallor* is used, since men in the most ancient times reckoned by the return of the sun and planets only, without any means of a nearer approximation to the very day and hour.

51. *Hunc ego*, etc. Wagn. and Heyne put a comma after *ego*, thus making the sentence an *anacolouthon* (see Æn. i. 237), and considering *agerem=essem*, but Jahn, Peerlk., Gossr., Forb., etc., omit the point, and govern *hunc* by *agerem*, which has *ego* as its subject. This latter is manifestly common sense, and, moreover, avoids an unnecessary *anacolouthon*—anglice, “a blunder.”

*Gætulis Syrtibus*, i. e., Libyan, generally—for the Gætuli, as we have seen, lived to the W. *Syrtes* does not mean the sand banks, but the districts of the continent bordering thereon.

52. *Deprensus*—“surprised by the enemy” *Argolico mari*, i. e., the *Ægean*, the term *Argolicus* meaning anything Greek. *Mycenæ* is mentioned as being the city of Agamemnon, and therefore the headquarters of enmity to the Trojan race.

54. *Altaria*—“altars,” as if Æneas were received into the list of deities.

55. *Utro* means primarily “contrary to expectation.” Cf. Livy i. 5, *utro accusantur*. See note ii. 145.

56. *Equidem* is said by some to be compounded of *ego quidem*. Others, however, resting on numerous examples in which it is joined to plur. nouns, and to words of the second and third person, prefer to deduce it from *e intensive* (as *e-cæstor*, *e-durus*) and *quidem*.

*Sine mente*, without the intention (preconcerted plan). *Sine numine*, without the wish. On *numine*, see note, Æn. i. 8.

58. *Laetum* is applied to *honorem*, al-

though in sense it belongs rather to *cunctâ Ventos*, i. e., *secundos ventos*.

60. *Velit me sibi ferre*, i. e., let him (Anchises) willingly receive these sacrificial gifts, and look down with benign influence upon us. The order is (*Anchises*) *velit, urbe posita, me ferre quotannis hæc sacra templis sibi dicatis*.

62. *In navis*—the prep. is used distributively, “for each ship,” in which meaning it is carried out by the distrib. *vinâ*.

64. *Si=quum*. *Nona Aurora*—this refers, as lines 47, 48, above, to the *novendiale sacrum*, performed nine days after the interment of the body. See Ramsay's *Antiq.* p. 427.

66. *Prima*, i. e., *primo loco*, by *enallage*. Although *prima* (i. e., *primum*) is used with the first of a series, we have not *tum, deinde*, etc., with the remaining particulars of the whole list, but the simple copulatives.

*Ponam*—“I shall institute.” The custom of the ancient Greeks in celebrating games on the death of a relative or friend is here referred to.

68. *Jaculo* and *sagittis* are rightly coupled by the simple copulative *que*, since both belong to the same kind of exercise, while *aut* and *sed* contrast two different sorts of game. *Jaculo melior* is similar in construction to *optimus hasta*, etc. The words *jaculo incedit melior* are to be taken together, as the verb *incedere* suggests a degree of confidence and *pride* arising from conscious superiority.

69. *Crudo*, “untanned,” or so called from the severity of the blows inflicted. The former is to be preferred.

71. *Favete ore, εὐχόμεσθε*—“Keep religious silence;” so Hor. Od. iii. 1. 2, *favete linguis*. The phrase is well known as that used by the priests at the commencement of a sacred rite. Some read *tempora cingite ramis* to avoid *tempora ramis* coming together, but such alliterations are frequent; see vii. 135, and viii. 286. See note iii. 203.

72. The myrtle was sacred to *Venus*, hence *materna myrto*.

73. *Helymus* had come from Troy to Sicily with Acestes, as report said. *Acematurus*, “ripe in years.” On the construction see Æn. i. 178, *fessi rerum*.

77. On these rites consult Ramsay, or Smith's *Diet. of Antiq.*; and see Æn. iii. 66, 67. Instead of *Baccho, lacte, sanguine*, we should expect the gen. The abl. is explained on the same principle as *hastilla luto ferro*, Æn. i. 313, and *domus sanie dapibusque*, iii. 618. *Mero*, “unmixed,” for it was unlawful to mix water with wine used in the duties of religion. The blood is called *sacro*, as being that of the dedicated victims. The following is an illustration of the Carche-





See also for imitations of Virgil, Silius xvi. 295, and Stat. Theb. i. 6.

105. *Phaethon*, for *Sol* himself. So Hom. *ἥλιος φαίδων*.

108. *Visuri* *Æneadas*, scil. *pugnantes*. *Pars parati*—on this *synesis* syntax see note, *Æn.* i. 70. Another *pars* is not to be understood to *visuri*, for all had come to see, and part only to take a share in the contests.

109. *Munera*—the rewards of victory, *τῶν ἡλίων*. *Circum*—the place where the contests were held. From *Homer* we learn that tripods were the rewards of bravery among the Greeks.

111. *Pretium*, for *praedium*. *Ostro per-fusae vestes*, i.e., purple-dyed garments.

112. *Talentum*, i.e., a talent of gold and a talent of silver. Some MSS. read *udenta*.

113. *Et tuba*—the copula after the intervening words *sacri-tripodes*, etc., seems to connect *canit* closely with *locantur*, 109. "The trumpet proclaims that the games have begun." The poet again attributes to remote times the customs and instruments of his own, for the *tuba* was not known in the Homeric age; but see note i. 469.

114. Virgil has substituted a *boat-race* for the chariot race of Homer.

*Pares*—not "equal in size," as 118 shows, but as "nearly equal in speed," as *Æneas* could judge from their sailing qualities, as tried in the voyage.

116. *Mnestheus*, grandson of *Assaracus*, from whom Virgil feigns the *Memmian gens* to be derived (*Mox Italus*) on account of the slight similarity in the name. See *Æn.* iv. 288. On *Pristis*, see *Æn.* iii. 427, and on *Gyas* i. 612.

119. *Urbis opus*, i.e., so large that you would think it a city; "a fabric like (as large as) a town."

120. *Impellunt*, plur. with *pubes* as nom. (*synesis*), see *Æn.* i. 70, and above, 108. *Triplici versu*, "with three banks of oars." Virgil assigns to the heroic age an invention which Thucyd. (i. 13) says was due to the Corinthians about three centuries before the Pelop. war.

122. For *Sergestus*, see *Æn.* i. 611, note. *Cloanthus*, see *Æn.* i. 222, 510, is represented as the ancestor of the *Cluentian gens*, as *Sergestus* of the *Sergian*. Even after Virgil's time, the Roman gentes sought to derive their names and trace their descent from Trojan heroes. Many of these attempts were very far-fetched; thus, as *Mnestheus* was deduced from *μηνήσθαι*, so *Memmius* from *Memnisse*, its Latin equivalent. *Centauro*, fem., as being the name of a ship.

124. The rock, during the winter, is covered by the sea and the high billows, but in the calm weather of summer it appears above the waters, and presents a flat surface, a resting place for the sea fowl.

The bay appears to be that of Longurus, at the foot of Mt. Eryx. *Procul*, scil. *a litore*.

125. *Olim*=*interdum*. Cf. Hor. Sat. i. 1. 25, *Ut pueris olim dant crustula blandi doctores*.

126. *Cori* (or *Cauri*), the N.W. wind. See Geo. iii. 278.

127. *Tranquillo*—"in a calm." the so-called abl. absol.

128. *Apricus* commonly means "sunny," exposed to the sun;" but here it signifies "loving the sun," "delighting to bask in the sun." So Persius says, "*Aprici senes*."

132. *Sorte*—they selecte; by lot their positions, because it was a matter of great importance to have the course nearest to the goal round which they were to turn.

133. *Ductores*—the *navarchi*, or *captains*, not the *gubernatores*, on which see 12, above. See 160, below, where *Gyas* the *Ductor* is distinguished from *Menoetes* the *Rector*, i.e., *gubernator*.

134. *Populea*, from *pōpulus*, a poplar tree; but *pōpulus*, the people. The poplar was chosen because they celebrated *funeral* games. The poplar had been brought from the lower world by Hercules when he carried off the dog Cerberus. For the fable of *Leuce*, *Pluto*, and the poplar, see *Smith's Class. Dict.* under "*Plades*."

135. *Humeros*—another "*acc. of reference or limitation*." See *Æn.* i. 228, and ii. 216, note.

136. *Transtis*—"the thwart," or cross seats.

*Intenta-intenti*. To avoid the repetition of the same word emendations have been proposed. These, however, seem unnecessary, since the words are used in different senses, the former referring to the stretch of muscle, the latter to the anxious straining of the mind. "Their arms are stretched, ready for the oar-stroke; with breathless anxiety they wait for the signal, and throbbing fear exhausts their palpitating hearts—their desire of glory, too, is keenly roused." *Haurit* some explain as = *exhaurit*, i.e., *drains*, so as to interrupt the free passage of the blood; others, as = *permeat*, *alte penetrat*, "thrills through."

138. *Pavor* is the feeling of the mind alternating between hope and fear. *Finibus*, the stations assigned by lot.

141. *Versa* (from *verro*, not *verto*), "The swept waters foam beneath the might of their arms vigorously brought to the stroke," properly "brought back to their breasts" after the stroke.

142. The metaphor is taken from ploughing. "They cleave furrows side by side (i.e., all keeping abreast), and the whole seaplain yawns, harrowed up by the oars and the three-pronged beaks." For *tridentibus*, some read *stridentibus*, which violates the



a slight inversion goes on, *cum clamore revocabat*.

170. *Radit iter*—“cuts his course;” so 217, *radit iter liquidum*; or the word *interior* may lead us to suppose that it required “close shaving” to get past, and thus we will translate literally “scrapes.” *Laevum*—“on the left,” keeping nearer the rock than the *Chimaera* of Gyas.

A great many of the ideas in this description are taken from the games of the circus and the race-course, on which, consult Ramsay's *Antiq.*, p. 347 sqq.

172. *Ossibus* is the dat. (not the abl. with *in* omitted), and is, after the Greek fashion, joined to another dative, *juveni*, which it more closely defines.

174. *Decoris sui*—“*inhonestum enim est irasci, praesertim duci*.” Serv.

*Socium salutis*, scil. *erecto gubernatore navis*. This contracted form of the gen. plur. of the 2d decl. seems to have been used by all the ancient Roman writers: by poets of the later years of the republic in proper names (*Argirum, Danaum, Rutulum*, etc.), and by prose writers of the same period, in certain common formulae—in affairs of religious and civil government (*fidei, ephorum, fabrum, virum*, etc.), and in the designations of weights, measures, and coins. Forb.

176. *Ipsa rector, ipse magister*—the same idea repeated, with emphasis; for *magister* = *gubernator* here.

178. *Fundo*, i.e., *a fundo*. *Gravis*—inactive in swimming, partly by reason of his age, and partly on account of the water which his dress had imbibed.

179. *Fluens in veste*—an antique phrase for *fluens veste*, and this latter for *veste fluenta aqua*.

181. The repetition of *risere*—*rident* offended Heyne, so that he marked line 182 with an asterisk. But Wagn., Jahn, and others defend it, by saying that the verbs refer to different periods of time, and that the sense is, “As they had laughed at him when he fell from the boat and swam for his life, so now they laugh at him as he emits the salt water.”

183. *Hic*, i.e., *hoc ipso tempore*—“just at this time,” or simply “upon this.”

184. *Mnesthei*, instead of the common reading *Mnestheo*. Proper names in *eus* are usually declined by Virgil and other poets after the Greek fashion in the dat. and acc. *ei, ea*, but after the Latin model in the gen. and abl. *ei* and *eo*. *Morantem*, “losing way.”

185. The interest of the contest now rests between Sergestus and Mnestheus, the former of whom anticipates his rival in securing the inner course nearest to the rock (*Meta*), while the latter, with his superior

band of rowers, presses close on his antagonist, even against the disadvantage of a wider circle. Sergestus did not, however, get before Mnestheus by a whole keel's length, but only by a small portion.

188. In imitation of the address of Antiochus to his horses, in Hom. Il. xxiii. 402 sqq.

190. *Socii Hectori*—either “brave as Hector's, all of you,” or “you who once were (actually) the comrades of Hector;” this latter interpretation is to be preferred.

*Sorte suprema*, i.e., the destruction of Troy.

192. *Gætulis Syrtibus*, viz., when suffering from the storm which drove them to Carthage.

193. *Ionio mari*, i.e., after leaving Crete, iii. 192 sq., 211 sqq., where see note on quantity of *Ionius*. To the same time is to be referred the doubling of Cape *Malea* (now St Angelo, or Capo Malio), on the S. of Laconia. The waters are called *sequaces*, either from the general appearance of wave following wave, or because they flow in so quick succession as to suggest the idea of an evil-intentioned purpose. The dangers of the navigation round Malea are recorded in the Greek proverb, Μαλᾶς δὲ κόρυφας ἐπιπλάθου τῶν οὐκ αὐδῶν, which Erasmus, Adag., has translated *Maleam legens, quæ sunt domi obliviscere*.

194. The name of the speaker is inserted to heighten the sense of the indignity, that he, the foremost of Trojan chiefs (see ix. 171, 306, etc.) should be compelled to content himself with a place *not the last*.

195. Observe the Aposiopesis (on which see Æn. i. 135) after *quamquam*. O—as if he felt, “Would that I conquered!”

196. *Vincite hoc nefas*—*prohibete*, i.e., by your exertions avoid this disgrace, viz., of returning last.

199. *Solum subtrahitur*—the furrow made by the oars causes the sea (which is the *solum*, or surface traversed by the ships) to yawn. “The sea plain is swept from beneath them;” an expression which exactly suits the appearance presented under vigorous rowing. Cf. note 162, above.

This and the line following are translated from Hom. Il. xvi. 109 sqq.

201. *Ipsa casus*, i.e., *solutus casus*, accident alone.” See Wagn. Qu. Virg. xviii. 2, 9.

202. *Furens animi*—cf. note, Æn. i. 178, see also ii. 61; iv. 203.

203. *Iniquo*, i.e., “narrow and dangerous,” on account of the rocks.

205. *Murice*. This word is used of anything which, like the *muræx* proper, has pointed and sharp projections. Here it means a sharp pointed rock, as that on which the ship struck. The cut represents a Triton



else, except in Lampridius, in his life of Commodus. Equally rare are *attonquere*, Æn. ix. 52, and *adlacrimare*, x. 628.

247. *Optare* (i.e., *eligere*), *ferre dat*—a Gk. construction, on which see Æn. i. 319. So, below, 262, *donat habere viro*.

248. *Magnum talentum* does not refer to the greater and less talent of later days, but means merely "the great weight of a talent."

250. On the eblamys, see iii. 484. *Quam*, i.e., "around which a broad border of Meliboean purple (*plurima purpura Meliboea*) ran in a double maze" (meandering line). The robe, when thrown about the person, and girt, had some parts of its lower edge elevated and others depressed, so that the border would appear double, though not really so. The windings of the river Maeander in Caria are proverbial.

At the mouth of the Grontes, a river of Syria, was an island, Meliboea, whose coast supplied abundance of the *Murices* (shell-fish) that afforded the valuable dye so well known (see above, 205); hence the epithet, according to Voss. But Heyne, comparing Lucr. ii. 499, (from whom the passage seems borrowed)—

*Meliboeaque fulgens*

*Purpura Thessalico concharum tincta colore*, refers it to a Thessalian city, *Meliboea* in Magnesia, between Ossa and the Peneus; see Hom. Il. ii. 717.

*Cucurrit*. So Hom. Il. vi. 320, *πρὶ δὲ χροσσος δὲς πύρρος*.

252. *Regius puer*, *Ganymede*, son of Tros and Callirrhoe, whose rape was a favourite subject of ancient art.

253. A difficulty has been found in reconciling this line with 255, and Virgil is accused of "nodding" in introducing such a confused description of a picture which exhibits *Ganymede* now at the chase, and now in mid air in the talons of the eagle. But it may readily be supposed that the picture consists of two parts, the first representing the boy at the chase, the second his abduction; or, as Heyne explains, *veloces* and *similis* may be inserted for mere poetic embellishment, not descriptive of the picture, but recalling the idea that the youth was carried off from the midst of his sport.

255. *Armiger*—the eagle which held the thunderbolt for Jove.

256. *Longævi custodes*. Virgil again attributes the customs of his own times to the days of antiquity; but see i. 469. Roman youths of the higher ranks were attended by aged guardians; see below, 546.

*Tendunt palmas*, i.e., in despair, and imploring the protection of the deities.

257. For the difference between *ad auras* in *auras*, see i. 44, Æn. ii. 759

259. This line has already occurred at Æn. iii. 467, where see annotations and woodcut.

260. *Demoleo*—a name derived from the Cyclic poets, or perhaps Virgil himself invented it; it is not found in Homer.

261. *Illo alto* (some read *alta*). On the hiatus and the shortening of the long vowel before another vowel, see note, Æn. iii. 211.

262. *Donat habere*—see above, 247. *Viro*—"the hero," not an unnecessary addition, but suited to the context. *In armis*—"in battle." Observe the subst. *viro* used to mark more distinctly the subject, which had been but obscurely indicated by *hunc* in 259. For other examples of the demonstrative so employed, see below, 521 and 609.

263. This is quite consistent with the extravagant notions entertained of ancient heroes.

265. Highly honouring to the poet's hero, inasmuch as he, single-handed, slew the man who drove before him, in straggling flight, whole bands of Trojans.

*Embossit*—see iii. 66. *Aspera signis*—"embossed," ornamented with raised work.

269. *Tennis*—a dissyllable, *tennis*. These were the ribbons which bound the garlands (the *virides coronæ* of 110) to the head.

270. Observe that the poet ascribes to Sergestus himself what can properly be said of the ship only, *revolsus*. *Debilis uno ordine*, disabled on one side, etc.

273. *Sape* used as *quantum* or *olim*. This difficult passage may be thus translated:—"As, when surprised on the highway, a serpent is wont to act (over which the iron-shod wheel has passed, or which the traveller dealing heavy blows has left half-dead and mangled with stones): As he strives to escape, he describes in vain with his body long wreathe twittings, savagely energetic in one part (of his body), and dashing fire from his eyes, and raising his hissing crest as he rears himself on high; the part which is maimed with wounds retards him though he struggles (*to rest*) on his knotted wreaths, and coils himself up within his own folds." *Trapp* makes the following judicious remarks on the whole passage: "There never was a finer simile than this. It will be objected, perhaps, that a ship is not like a snake: I own it is not, any more than it is like a dove, to which another ship is compared a little before. But the comparisons are so far from being faulty upon this account, that for this very reason they are the more beautiful, considering that the particular circumstances upon which the similitudes turn do so very nearly resemble. In the one imagine a ship struggling, and with difficulty getting out from a narrow passage, and then swiftly flying away into the open ocean; how properly is it compared to a dove, which first flutters in her



321. *Deinde* and *post* are not pleonastic, but *deinde* is a conj. "then," "in the next place," and *post* is an adv. joined to *relicto*.

323. *Sub* means *close to*. On *ipso*, in a restrictive sense, see Æn. iii. 5.

324. *Calcem calce*—not to be taken literally, 'heel with heel,' but it simply means "foot with foot."

326. *Ambiguum* is taken by Heyne as masc., "would have left him (Helymus) doubtful of success." By others it is considered neut., "would have left the issue doubtful." Heyne's view gets confirmation from Hoin. IL xxiii. 382, which see.

327. *Extremo spatio*, i.e., the *meta*, as 317 seems to indicate. *Fessique*,—on this extraordinary use of the conjunction, see note, Æn. iii. 329; cf. also iv. 102; and x. 842.

328. *Lēvis* is here used in an unusual meaning, "slippery"=*lubricus*.

329. *Ut* for *ubi*. *Super*, in next line, is an adv., not a prep.

332. *Tibubata vestigia haud tenuit*—a bold expression for *tibubantibus pedibus vestigia non tenuit*—"did not maintain his footing," which gave way when the ground was firmly trod upon" "did not keep his footing, by reason of his sliding." On *tibubata*, the past particip. of an intrans. verb, thus used, see note on Æn. iii. 14 and 125.

334. *Amorum*—"of his affection," not his "beloved friend," as Heyne interprets.

336. *Arena*. Wagner remarks that Virgil, thinking of the circus at Rome, which was covered with sand on such occasions as this, here forgets what he had said in 287 and 330. We do not, however, see that the poet is to be hastily condemned. Though the plain was grassy (287) on the whole, yet we may easily imagine that the concourse of people at the games, and the struggles of the victims as they were slaughtered, together with the bustling tread of those engaged in sacrificing, may have worn away the herbage, and left the soil exposed. The use of *humus* in 330, as opposed to *herbas*, would lead us to a similar conclusion. And it may be further argued that *spissus* is employed purposely, to save the poet from the charge which he may have himself anticipated by the use of *arena* alone. We would, therefore, suggest that *spissa arena* means *the loose mould*, which was their only substitute for sand, but which (the poet acknowledges) was *spissus* at the best. *Spissus* means *dense*, i.e., with little space between the component particles of a body, an idea which suits well with heavy mould, the individuality of whose atoms is not so easily discovered, or so generally recognised as that of the grains of sand. For *arena*, meaning "mould," see Geo. i. 105; ii. 232; iv. 291.

Observe the tense of *jacuit*, expressive of the instantaneous result. *Revolutus*—"rolled over"—stronger than *provolutus*.

337. *Euryalus*—last syll. long by arsis. See Metrical Index.

339. *Palma*, for *victor*.

340. *Caveæ*—the part of the theatre occupied by the public.

*Ora prima patrum*, i.e., the elders and more influential personages, who occupied the front benches.

345. The solicitations of Diore for himself strengthen the claim of Nisus.

349. *Ordine*—"from the fixed arrangement," indicated in 308.

350. Cf. Æn. ii. 93. *Gætuli*, i.e., African.

352. *Aureus*, two syllables by *synthesis*.

355. *Merui*. Some write *meruit*, but the best MSS. exhibit the former.

356. *Fortuna inimica tulisset*—*tulisset* for *abstulisset*, i.e., had not envious Fortune withheld me from gaining the first prize.

Heyne. But Forb., comparing *Φέριστα* (*εἰ, κακῶς*), says that the use of the word is derived from naval phraseology, and that the whole=*nī inimice a fortuna acceptus essem*.

357. *Simul* has a *cum* after it usually. But the poets and later prose writers, their imitators, omitted the prep.

358. *Risit olli*, i.e., *ei adrisit*. Some make *olli* depend on *offerri*, the comma being placed after *optimus*. Of Didymaon nothing is known. Observe *artes*, plural, in apposition to *clipeum*, singular.

360. How or whence the shield was procured we have no means of deciding; probably in an attack on some Grecian city, or through Helenus.

362. The pugilistic contest forms the third of the exercises. Here, again, Homer, IL xxiii. 651, is laid under contribution. *Dona peregit*, an unusual phrase, signifying "to bring the distribution of the prizes to an end," as if we should say, "got through the prizes."

363. *Animus præsens*, i.e., *fortis, anilar*, with an idea of coolness and collectedness in danger.

*Erinctis*, scil. *caesto*.

366. *Velatum æuro vittisque, a hendiadys* (Æn. i. 2, 258)—the meaning is "Fillets adorned with plates of gold," or "interwoven with threads of gold."

370. The character of Paris is usually looked upon as effeminate and unwarlike, though even Homer allows him some share of bravery. But the later poets attributed to him higher courage and more daring exploits than Homer records.

373. *Butes*, not elsewhere mentioned. The *Bebrycians* were a Thracian people of Bithynia on the Euxine, but they early disappeared entirely from the list of nations. *Amycus* was king of these, and son of Neptune and Melia. He was a celebrated boxer, but was finally slain by Pollux.

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and the others lived in the house. Zundig was a companion of Avestes, and a sharer of his labors, but very different in spirit from him. The tower built in the west of S. City, was called by the

lase, *U. laticlo* (Lour.) Sapp. & Th. var. *lanceolatus* Brand and suitable for dyeing, spinning, and therefore used with reference to the present. See also, II, 2.

1980. I'm smaller, friendly, doing well. Heur. II v. 17, 8 pp. (LXX, 1408 pp.). *Fractura Fertile* (1980), it is a law of nature that you once were the bravest of the brave. If you do not maintain your former character,

• • • • •

...Fryd Wagner writes...  
...the number, ...

Tobacco removes all pests, because he says  
the reason is, it's from soil rich in calcium  
*calcium de viti* which is good for tobacco  
because it's rich in calcium.

and *Phryx* was sent *Bates*, sent *Angels*, and *Venus*. He challenged *Heracles*, but was slain by him. He gave a ring to *Minotaurus* in a temple on which *Venus* is called *Phrynia*. On *Phrynia*, see *Am. 1. 190*.

(7) *Serious*. After *this* no words are to be supplied by the mind; thus, *serious* is *a serious man*, *a serious case*, *a serious situation*, *a serious matter*. The words are put to *test*.

[illegible]

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[illegible]

4. The  $\mathcal{A}$ -module  $\mathcal{A} \otimes_{\mathcal{A}} \mathcal{A} \otimes_{\mathcal{A}} \mathcal{A} \otimes_{\mathcal{A}} \mathcal{A}$  is isomorphic to  $\mathcal{A} \otimes_{\mathcal{A}} \mathcal{A} \otimes_{\mathcal{A}} \mathcal{A}$ .

4.1. *Peenaicks* (1976) found that the expected number of *Peenaicks* per plant was a  $\chi^2$ -distributed random variable. He found that the number of *Peenaicks* per plant was a  $\chi^2$ -distributed random variable. He found that the number of *Peenaicks* per plant was a  $\chi^2$ -distributed random variable.

4.2. *Topological dependence of the solution* and not a coincidence. By the same reasoning, the topological dependence of the solution is not a coincidence, but a consequence of the fact that, as at 1.1,  $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$  for  $n \geq 2$  at 1.1.

[illegible]

It is not possible to make a general statement about the effect of the different types of information on the different types of information. The effect of the different types of information on the different types of information is not the same. The effect of the different types of information on the different types of information is not the same. The effect of the different types of information on the different types of information is not the same.

For  $T$  to be a  $\mathbb{Q}$ -algebra, this is sufficient that  $\mathbb{Q} \subset T$  and that the field and vector space structures are highly compatible with each other and with the  $\mathbb{Q}$ -multiplication, as is the case with the  $\mathbb{Q}$ -algebra  $\mathbb{Q}[X]$ .

[illegible]

For *De la cour de l'empereur*, Heyne understands by *la cour* the *palace* by which the emperor was surrounded, and by *Wu gen* the herb that he ate and means *the food* and *courtesy* of the state. The *emperor's* seat was on a continuous island surrounded by the land and army. It is not, therefore, the emperor and his court that are the subject of the poem, but the *palace* and the *army* and the *land* and the *herb* that he ate.

[illegible][illegible][illegible]

The results of the present study show that the most important factors for the formation of the  $\alpha$ -phase in the  $\text{Ti-6Al-4V}$  alloy are the cooling rate and the grain size.

[illegible]

The *MIL* have referred to what you have said. The reality is that it rather than the phrase 'newly' is the subject of Dares' criticism. The pres-

1. The Commission has the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the above-captioned matter.



of yours which you have brought from Troy.

421. *Duplicem amictum*, i.e., the *abolla*, a cloak made of a coarse cloth doubled, and with the *nap* on. It was fastened by a brooch on the shoulder or under the neck. Cf. Hor. Epist. i. 17, 25. *Quem duplici panno patenter velat*.

422. Another hypermeter verse — see above, 300.

423. *Artus—eruit*, for *erit in eruit de artibus*, i.e., “stripped.”

424. *Arrectus in digitos*—each raising himself on tiptoe, both to *plant* his blow more effectually, and to avoid his adversary the more nimbly.

429. *Pugnam lacessunt*—“they spar.” *Lacessere*, means primarily to give motion to anything—hence to begin.

430. *Melior motu pedum*, i.e., more active either in avoiding the blows, or perhaps in “tripping up.”

431. *Membris et mole*, by hendiadys (Æn. i. 2, 258), as *molem et montes*, at Æn. i. 61. Servius. But we see no necessity for such an explanation here.

432. *Genua*—to be pronounced as two sylls. (synizesis), *Genua*—see note, Æn. i. 2.

433. *Nequidquam*—“in vain,” i.e., which tended in no degree to decide the battle. *Vulnera*—“blows,” whose object was to inflict wounds.

435. *Tempora*—“temples.” *Ingemmare* means to repeat an action many times in quick succession.

436. *Crepitant*—the source whence this metaphor is derived will be seen in 458 sq. *Gravis*, scil. *actate et mole corporis*.

438. *Exit tela*—“shuns the blows.” The verb is common in this sense in the phraseology of the “ring.”

439. *Ille*, i.e., Dares. *Molibus*, i.e., machines—it depends on *oppugnat* and not on *celsam*.

440. *Sedet*. This verb is properly applied to the blockade of a town, the besiegers remaining inactive. Here, however, it implies simply the *sitting down before the place to besiege*, activity being indicated by the words following. *Sub armis*=*armatus*.

444. *A vertice*=*desuper*—“from above.” *Vlrox*—both “nimble and quick-sighted.”

446. *Vires in ventum effundere*, is a proverbial expression like *dare verba in ventum*, and our “fight with the wind.” See Lucr. iv. 932, and Ov. Ar. Am. i. 6, 42. *Utro*, “contrary to what you might have expected.” See above, 55. All anticipated the fall of Dares, but the assailer himself fell. Wagn. explains *utro* “*non prostratus ab adversario*,” i.e., *sua culpa*.

447. *Gravis graviterque*. On the peculiar use of the conjunction (which is here *epitaphical*), see above, 327.

448. This is a favourite Homeric *simile*. See Il. xiii. 178; xiv. 414. *Quondam*, like *olim*, “by times.” *Cava*—hollow by reason of age, thus applicable to Entellus, whose fall was to be attributed to inward decay and not to external violence. *Erymanthia* (*Mt. Olypos* or *Olanos*) in the W. of Arcadia, famed for the slaughter of the bear by Heracles. *Ida*, in the Troad.

450. *Stultis*—“in their zealous partizanship;” some being interested in Dares and some in Entellus.

451. *Et clamor caelo*—the dat. is very often used by the poets in this construction.

455. *Tum*, i.e., *præterea*, *porro*. *Vin—rives*, for a similar repetition see Geo. ii. 125. Note the *climax*—*Redit ad pugnam—suscitat—iacendit—ardens agit*.

456. *Daren*; *Dareta*, as another form of the accus. is found at 460, 463, 476.

457. *Ille*. On the insertion of the pron. see note, Æn. i. 2.

460. *Versat*, the same as *agit a quore toto* in 456.

461. The part of Achilles in Hom. Il. xxiii. 734, is here performed by Æneas.

465. *Infelix*, i.e., the cause of your defeat was not want of vigour, or bravery, or ability, but unpropitious fortune.

466. *Alias vires*, viz., *dicine*. Eryx assisting Entellus.

469. This verse is a close translation from Hom. See Il. xxiii. 695 sqq., *Αἶμα παρὰ πτυοντα, κάρη βάλλων ἐπέρωσι*.

471. *Vocati*, i.e., *jussi*—for they modestly refrained from claiming any prize for one so thoroughly defeated. It may, however, refer to the usual proclamation of the herald announcing the victor, and summoning him to receive his trophy.

473. *Supercrois animis*, i.e., *superbiens*, *clatus victoria*. Forh. *Superbus tauro—superbus* is constantly used of victors and those triumphing; see 268 and Æn. i. 61.

476. *Rerocatum*—“rescued.” *A qua morte*—“from how certain and pitiable a death.”

477. *Contra*=*ex adverso*—“right in front of.”

478. *Donum pugnae*, i.e., *praemium victoriae*.

481. *Humi*, for *in humum*; see i. 193. The order is *Tremens bos cranibusque*, but the position of the conjunction is peculiar. *Super* for *insuper*.

483. *Meliorum animum*—“a more acceptable life.” There is a *zeugma* in *repono*, “I lay aside my instruments, and resign the art.” The reference is to the custom of Roman gladiators, soldiers etc., who dedicated the arms of their profession in the temple of some deity, when they retired from the exercise of their calling.

481. *Perit* is a repetition of a similar construction in *Il. vi. 381* and *Od. vi. 89* sqq.

482. *Perit* is a Greek word. This seems an attempt to translate the Homeric *παύειν*, the strong, drawn band of a hero, with a interpretation by the means of a Latin word. Some join *perit* with *nare*, but the position of the words seems to be opposed to this explanation. *Perit* is, said *the poet*.

483. *Perit* is a Greek word, by a cord passed round it.

484. *Quasi* is a Greek word. *Perit* is, said, in *Il. vi. 381*.

485. *Perit* is a Greek word. *Perit* is, said, in *Il. vi. 381*.

486. *Perit* is a Greek word. *Perit* is, said, in *Il. vi. 381*.

487. *Perit* is a Greek word. *Perit* is, said, in *Il. vi. 381*.

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506. *Perit* is a Greek word. *Perit* is, said, in *Il. vi. 381*.

father of *Hecuba*, the wife of Priam. *In magno munere* for *pro magno munere*, as is frequently for *ἀντί*.

538. *Perre dederat*—see above, 247.

541. *Præfato honori*—"nor did the generous Eurytion envy him the honour ranked before his own." Heyne considers *præfato* as almost equal to *prærepto*, which use of the word Wagn. deems without precedent. The latter explains thus:—"Nor does Eurytion feel envy at Aëetes because he is preferred to him, and because the honour which he had hoped for himself is transferred to his rival."

543. *Proximus ingreditur donis*, i.e., He (Minestheus) is next presented with his prize, and marches proudly forth in exultation. *Donis* does not depend, in Wagner's opinion, on either *ingreditur* or *proximus*, but on the idea of "*coming second*," which arises from both taken together.

544. In the programme of the games, above, 66 sqq., Æneas made no mention of the combat now to be entered on, which, therefore, comes unexpectedly, and on that account more agreeably to the assembled throng. These games were kept up by Augustus; see below, 601.

*Certamine*, scil. of the archers.

546. *Custodem*—see above, note 256.

547. *Epytides*. Periphas, son of *Epytus*, a name borrowed from Ilon. Il. xvii. 323. He was the herald of Anchises, and friend of Æneas; he had grown old in the service of the family.

*Ad aurem* means "confidentially and privately," but *in aurem* (which some editions read) expresses more secrecy, and a greater desire to conceal the information from others.

549. *ursus instruxit equorum*, i.e., has prepared the horses for their manœuvres.

550. *Avo*—"in honour of his grandfather."

551. Observe *ait* so close after *fatur*, and compare Æn. ii. 78. *Patentes*—"open," "cleared."

553. *Premi* is often followed by the acc. of the thing, but here it is construed unusually with the acc. of the person. *Mirata fremi*—gaze on with loudly-expressed admiration.

556. *Tonsa corona*, etc. By this Heyne understands that a garland (plucked and cropped so as to be of equal length all round) was placed on the helmet of each, and that thus it was said to press their hair, or that it fell so far over the margin of the helmet, as to touch the curls which appeared from beneath the head-piece. Peerlkamp, interpreting *premere comam* as "binding up the hair, to keep it from flowing loosely, and thus interfering with the active exertion of riding, and with the rider's sight," thinks that the olive garland

was for the purpose just indicated. But the hair thus collected, and confined by a garland, would, if kept beneath the helmet, render it too large and loose, and if placed above it would exhibit a ridiculous spectacle.

Henry takes *pressa* (so *premere fulce*—to prune) as=*revisa*—"cropped," and believes that the hair was so cut as to resemble a garland in its outer margin, which was visible round the edge of the helmet. His arguments are as follows:—(1.) If Virgil spoke of a real garland, he would have used some epithet, such as *oleaginea*, or *lauræa*. (2.) It would be a very odd expression to say that the garland pressed the hair, when it only touched the helmet. (3.) *In morem* is not a suitable phrase to be used of a game celebrated for the first time. Moreover, Suetonius mentions that the Roman youths had their hair cropped to resemble a garland, in the competition in this exercise. (4.) Since Statius says *aurum coronatum for corona aurea*, Virgil might also say *tonsam coronam for capillis in formam coronæ detonsis*.

557. *Ilustitubina*. Baebius Macer states that the boys who engaged in the Trojan games were presented by Augustus with helmets and two spears each. To this the poet refers. Serv.

558. *Pars lres* (*polished*) is the reading of most MSS., but some have *parsque lres*, which makes a very appropriate sense likewise.

559. An ornate statement of the fact that each wore upon his neck a golden chain. The chain was twisted (hence *torques*, from *torqueo*) spirally and bent into a circular form—it hung down from the neck on the breast.

560. Wagn. and others write *tres* and not *tris*, the common reading, which latter they allege is found only in the accus. *Teret* is considered equal to *tres* in this place, having lost its distributive force. For a very similar use of numerals, see above, 85.

On *Turnæ*, and the divisions of the Roman army generally, see Ramsay's *Antiq.*; and on *bis seni*, consult note, Æn. i. 71.

562. *Paribus Magistris*. The *Ductores* or *Custodes* went here and there around the field (*ragantur*), but besides these there was a *magister* (a kind of *riding master*) to superintend the movements, and see that no harm happened to the boys. *Paribus*. "similarly clad."

564. *Referens* is more than *ferens*, and means "reminding men, by his name, of his grandfather Priam." On *Polites*, see Æn. ii. 526.

565. *Auctura Italos*. Cato in his *Orig.* says that *Polites* separated from Æneas after his arrival in Italy, and founded the town of *Politorium*. *Quem*, etc. Transl.:  
121



*publicam turbare*, so that the meaning will be, Fortune having changed her countenance to us, now creates disturbance. Heyne makes *mutata novavit* equal to *novavit*. By the other method, *fidem* is the acc. of reference after *mutata*, and *novavit* equals *novavit res*.

608. *Saturata dolore*. On the syntax, see note, Æn. i. 228; ii. 210. The causes of her grudge are stated at Æn. i. 25 sqq.

610. *Ilia—Virgo*. On this use of the demonstrative pron., see note 262, above.

613. *Acta* is a Greek word (ἄκτῆ) transferred into Latin letters. It is called *solis*, as being *deserted* by all the males, (for the rigid decorum of more ancient times did not allow the females to be present at the games), or because it was “retired,” “sequestered.”

615. *Tada*, i.e., *maria*—the seas, the idea of danger from *shoals* being implied.

616. *Superesse*. On this use of the infin., see Æn. i. 37, note.

618. *Haud ignara nocenti*, i.e., about to do injury; with the intention and set purpose of doing mischief.

619. *Vestem*. The goddess *Iris* was represented on works of art, with a party-coloured robe.

620. *Tmarii*—from *Tmarus* (or *Tomarus*), a Mt. of Epirus near Dodona. But as *Beroë* is called *Rhoeteia*, i.e., *Trojana*, (from the promontory of *Rhoeteium*), in 646, below, a contradiction seems to be evident, and therefore some have read *Ismarii*, from *Ismarus*, a Mt. of Thrace, since it is probable that *Beroë* would marry a Thracian rather than an Epirote, Thrace being in terms of alliance with Troy; but we may readily suppose that *Beroë* migrated to Epirus with *Helenus*, that she there contracted marriage with *Doryclius* (not the son of Priam, who, it will be remembered, was slain at Troy, Ilom. II. xi. 489), and afterwards joined the expedition of Æneas, when it left the coasts of Chaonia for Italy.

621. *Cui* is better referred to *Doryclius* than to *conjur*, for *nomen* is then more suitable. *Genus* means nobility of birth.

*Faissent* is put in the subj., as expressing the *cause* why the goddess assumed the form of *Beroë*. And the reason is assigned in 651, viz., that *Beroë* was sick, and therefore could not intervene to disclose the fraud. *Cui* is equal to *quippe cui*, or to *quum ei*.

622. *Dardanidam*. See Æn. i. 565.

626. To reconcile *septima æstas* with the same phrase, as occurring at Æn. i. 755, Gossrau has the following note: “Before the setting in of winter Æneas arrives in

Sicily, and there Anchises dies. When the winter was over, he set sail, and was driven to Carthage, [this was the beginning of the seventh year.] where he remained during the summer, and till the end of autumn (see iv. 309); thus he returned to Sicily about twelve months after the death of Anchises, still, however, in the seventh year of his wanderings.”

627. *Inhospita sara*—“the dangerous rocks” of the sea itself, not necessarily of the coasts.

628. *Sidera* is properly introduced among the perils and delays of navigation, as the mariners of those days depended entirely upon them. The word may be here taken as equivalent to *tempestates*, as storms were considered to be caused by the constellations.

Observe the remarkable zeugma in *emensa* which applies to all the accusatives, *fricta terras, sara, and sidera*. Transl., “The seventh year since the destruction of Troy is now in course of fulfilment, during which we are still borne onward in our wanderings, after having traversed (*emensa*) every sea, visited every coast, risked so many dangerous rocks, and braved and outlived so many storms,” (or, outwatched so many stars).

632. *Nequidquam*—“to no purpose reserved;” since we have no fixed abode in which to deposit them as our tutelary deities. On the *Penates* consult Keightley’s *Mythol.*, or Smith’s *Diet. of Biog. and Mythol.*

633. “And shall there be no new Troy, to be celebrated by fame? In no country shall I see those Trojan streams, the Xanthus and Simois.” *Victoricos* may be used to mean more than simply Trojan, and is probably intended to recall the memory of Hector’s exploits on their banks as giving them their chief celebrity.

636. On *Cassandra*. See Æn. ii. 246.

638. *Tempus agi res*—“that matters be hastened to accomplishment is even now seasonable.” By this translation, we have endeavoured to convey an accurate idea of the syntax, which is not to be considered a Græcism, nor is the infin. to be looked on as equal to a gerund. The difference is this, when the infin. is used as here, it serves as the *subject*, the verb *esse* (expressed or understood) as the simple *copula*, and the subst. as the *predicate*, thus *res agi* (that action be taken) *est (is) tempus* (seasonable). So in *Geo. i. 305*, *Tempus stringere glandes*; where *tempus* is equal to *tempestivum*. But, on the other hand, in the construction with the gerund, the subst. is the *subject*, the gerund the gen. of the *object*, and *esse* contains the *predicate*: thus *tempus est agendi*, “The time is sufficient for acting,” or “the time for acting is now present.” See note, Æn. ii. 350, and *Geo. i. 305*.



718. *Permisso nomine*, i.e., Æneas, though the founder of the colony, and therefore possessing the right to have the name of the city, will give up his claim to Acestes. Acesta was that famous city of Sicily called Acesta by Diodorus and Strabo, *Egesta* by Thucyd., and Segesta by the later Romans.

720. *Animum*—some books read *animo*.

721. *Polum*, the zenith. *Nox* was supposed to rise in the *west*, gain the zenith by midnight, and set in the *east* at sunrise.

722. *Calo delapsa*. As Anchises was in Elysiun, we must consider the phrase as used in its common signification of any sudden appearance; as we say, "dropped from the clouds." But Jupiter may have sent a messenger to assume the form of Anchises, since he says *Jois imperio huc venio*.

730. *Aspera cultu*, i.e., *quæ aspera vita utitur*, "which lives a savage life." The word *asper* is applied to substances whose surface is *uneven* and *rough*, and so transferred to men of uncivilized manners.

731. The first hint of the visit of Æneas to the infernal regions is given in the prophecy of Helenus, *Æn.* iii. 441. Since the spirit of Anchises might as well have recorded all events to Æneas when it appeared to him, without entailing on the Trojan prince so dangerous an expedition as one to Hades, Wagn. excuses the introduction of the Episode only on the ground that Virgil was carried away by his desire of imitating his great master, whose *Necyomanteia* in the *Odyssey* is one of the most beautiful parts of that delightful poem, and admirably adapted to adorn the story of the Latin bard. *Dis*, i.e., *Dives*, Πλούτων (from πλοῦτος, wealth) because to him, says Cicero, *N. D.* ii. 26, 66, *omnis terræ vis atque natura dedicata est omniatque et recidunt in terras et oriuntur e terris*.

732. *Per alta Averna*—properly through the lake Avernus, but here we must understand it of a cave in a valley near Avernus, by which an entrance was effected.

734. *Tristesque*. Wagn., Süßl., Gossr., etc., read *re*, but Jahn, Forb., and others *que*, as the uniformity is thus kept up between the two clauses *tartara umbraque* and *amœna concilia Elysiunqque*, and as a less jejune sense is thus afforded. *Tartara* and *umbræ* unite into one idea, and refer to one and the same place; and although all things belonging to the affairs of the dead are called *tristia*, yet here the opposition of *amœna piorum concilia* shows that it is the *shades of the wicked* that are more particularly intended.

On *Amenus* consult Kritz, *Sall. Cat.* 11, 5.

The word is akin to ἀμείνων, and signifies *natural beauty of place*; it here refers

rather to the places where the *concilia* met than to the *concilia* themselves.

735. *Sibylla*. See vi. 10, below. *Sanguine* is the abl. of the instrument.

738. The superstitious ancients believed that spirits could not await the first beams of the sun, and thus the arrival of night at the zenith (when in early times the *civil day* began), and the first breath of the horses of *Sol*, warn the shade of Anchises to disappear. Cf. Shakspeare, *Hamlet*, where the Ghost says, "Fare-thee-well at once! the glowworm shows the matin to be near, and 'gins to pale his ineffectual fire."

741. *Deinde=illic, ἐνθεν*, so that the sense is, Why do you not remain longer? *Quo proripis*, scil. *te*, which is always expressed, but here omitted on the analogy of the other verbs, *fugis* and *ruis*, signifying motion.

744. *Larem Pergameum*. By this some understand the shade of Anchises, since the souls of ancestors were treated as *Lares*, others believe *Vesta* to be meant; Heyne, however, considers it to indicate the Penates, with whom the *Lares* were often confounded.

*Pantralia Vesta*, for *Vestam*; her image was kept in the inner part of the temple, veiled and undecid by the gaze of the multitude. She is called *Cuma*, on account of the antiquity of her religion.

745. *Farre pio*, i.e., *mola salsa*, for which see Ramsay's *Antiq.*

*Aceris* is properly the *incense censer*, but here the incense itself; cf. *Hor. Od.* iii. 23, 19, *Mollivit aversos Penates, Farre pio et saliente mica*.

746. *Arcessit*, otherwise written *accescit*, which was for a time considered a corrupt form introduced in the period of declining Latinity, but which has recently found defenders in Schneider, Zumpt, Döderlein, Kritz, etc.

750. *Transcribunt*. Persons transferred from one city to another were said *transcribi*, but colonists were said *adscribi*.

752. *Ipsi*, i.e., those who were about to pursue their journey. *Reponunt*, i.e., *renovant, reparant*.

754. *Virida virtus*. The irregularity of the syntax adds force to the expression; *Erugit numero sed tales quibus sit bello (ad bellum) virida virtus*.

755. The founder of a city having his *toga* folded in a peculiar manner, part being thrown over his head, and part passed round his waist like a girdle (*cinctus Gabinio*), marked out the limits of the town by a furrow, care being taken that the clouds of earth should all be turned inwards, and that the plough should be carried over the place





Xanthus is the same as Scamander.

811. *Perjure Troje*—on account of the perfidy of Laomedon, who, after promises of liberal rewards for building Troy, defrauded the gods of their stipulated recompense.

813. *Portus Avernus*, i.e., *Cumae*, and therefore Italy.

*Uaus*, i.e., *Palinurus*, introduced at 833, below.

816. *Lata pectora permulsit*—"soothed her heart so as to render it joyful." Another instance of the *proleptic* use of the adj., on which see Æn. ii. 736.

817. *Auro*, i.e., *aureo jugo*.

820. *Avis*, for *curvus*, is a very common *synecdoche* with the poets.

822. *Varie comitum facies, for comites varia facie et aspectu*. *Cete*—"monsters of the deep," in attendance on Neptune and other marine deities. The Greek form of the word, τὸ κῆτος, plur. τὰ κήτη, is used by other writers also, as Silius and Pliny. Some other words likewise are found in this form, e.g., *mele*, Lucr. ii. 412, 504, and at v. 36 of the same author, *pelage*. More frequently, however, Roman writers employ the masc. *cetus*.

823. *Glaucus* was a Bœotian fisherman, born at Anthedon: having eaten a certain herb, he conceived an uncontrollable desire to precipitate himself into the sea, which craving being complied with, he was immediately transformed into a god. *Melicerta* was the son of Athamas and Ino, and grandson of Cadmus; his mother, flying with him from her enraged husband, flung herself into the deep, from which time both were reckoned sea deities, and worshipped by the Romans under the names *Albunea* and *Portunus* (see above, 241), and by the Greeks, *Leucothea* and *Palaemon*; see Geo. i. 437. *Senior* is an epithet applied towards almost all the sea gods.

824. *Triton*, see Æn. i. 144, and above, 205. Also on Phorcus, 240, above. *Evercitus*, like *cohors* in 241, seems to mean simply "a multitude."

825. *Tenet* is the reading of most MSS.—the vulgar text has *tenent*. In phrases of this kind the plur. is used when several subjects are so introduced as that they are supposed to perform jointly and simultaneously that which is indicated by the verb of time; but the sing. is employed when several subjects are supposed to perform the same thing *individually* and in *succession*, each in his own time and place, and with his own exertion. In what manner, however, the matter is viewed, and what number, sing. or plur., is used, depends on the judgment of the writer, whom (if he be a poet) the necessities of the metre or other reasons may influence in his decision:

thus we must depend entirely on MS. authority.

*Thetis*, daughter of Nereus and Doris, and mother of Achilles by Peleus. *Melite*, one of the Nereids. *Panopea*, see above, 240. The others are of Greek formation. Consult Class. Dict.

827. *Hic*, "upon this." Æneas had been anxious and doubtful before, but now in turn, *vicissim*, joy succeeds.

828. *Pertentant*. See Æn. i. 502. *Molos attolli*—the masts were lowered when nearing harbour, but raised when the sea was smooth and the wind gentle and favourable. *Brachia*, i.e., the *antennae*, "yard arms."

830. The *Pedes* were ropes by which the lower corners of the sail were drawn towards the stern and side bulwarks. When the wind was "right astern," both corners were drawn tight so as to afford a *bosom* to catch the breeze, and the vessel was then said *currere utroque pede*; but if it were a *side or veering* wind, only one of the ropes was tightened at a time. So, we have here the alternate tightening and slackening of each side described: "At one and the same time they let go the sheets on the left, now (again) on the right." The woodcut on Æn. iii. 549 will illustrate this movement.

832. *Cornua*. The knob-like extremities of the yards were so called. For other significations of *cornua* consult Dict., and see iii. 549.

*Torquent, detorquent*—"they turn now in this direction, now in that," as necessity required.

*Sua flumina*—"favouring blasts," a common use of *suis*.

834. *Alti*, i.e., *celeri*. On *Palinurus*, son of Iasius, and pilot of Æneas' fleet, see Æn. iii. 202.

835. *Mediam metam*—as the *Meta*, or turning post, was half of the course in the circus, so *Nox* is said to have finished half her course when she has reached the *zenith*.

837. *Sub remis*—still abiding by the oars, but unemployed, as the favourable breeze rendered rowing unnecessary.

*Dura sedilia* i.e., the *transtra*—"the thwarts."

838. *Sonius*, the son of *Night*, and the brother of *Death*. The disaster of *Palinurus* is introduced here, that the passage from Sicily to Italy may not be without incident; and, moreover, that the legend which traced the name of *Cape Palinurus* (*Capo Palinuro*) to the Trojan hero's death may not be omitted. The poet borrows from Hom. Od. iii. 278 sqq., where Phrontis the pilot of Menelaus loses his life in a similar manner on the voyage.

841. *Insonti* is placed with peculiar force as the last word of the sentence, and the



[CERES, PLUTO, AND PROSERPINE.—*Müll. Denk. der Alt. Kunst.*]

## BOOK SIXTH.

## ARGUMENT.

ÆNEAS having landed at Cumæ immediately seeks the cave of the Sibyl, and consults the oracle: from it he learns some particulars of his dangers and farther labours (1-155). He performs funeral rites to the body of Misenus; and while engaged in the preparations for this ceremony discovers the golden bough, which, as a gift to Proserpina, would gain for him permission to pass to the Elysian shades, to meet and converse with his father Anchises. Provided with it and accompanied by the Sibyl he reaches the entrance to the infernal regions (156-336). On the hither side of Styx he meets the shade of his quondam pilot, Palinurus, and after receiving from him a detailed account of the circumstances attending his death, he promises to perform to him the due obsequies on his return to earth, and to erect a cenotaph (337-383). Crossing the Styx, he traverses the district occupied by the spirits of infants, and of those who had been unjustly put to death, and enters that where wander in solitude ill-requested lovers—their own murderers. In this latter place he falls in with Dido, who, however, indignantly declines a conversation (384-476). In the region of slain warriors, Deiphobus, among others, presents himself, all mangled as he was (477-534). He passes Tartarus on the right, and is instructed by the Sibyl in all the varieties of punishment which were inflicted on the grossly wicked in the abode set apart for them (535-627). He next reaches the palace of Dis, and having fixed the golden bough on the entrance, directs his course to the habitations of the blessed, and, under the guidance of Mæneus, at length finds Anchises (628-678). Having fully discoursed on the nature of the soul, its purification, and the processes necessary to bring about final perfection, Anchises lays briefly before Æneas the history of the Roman Empire, which his posterity are to found (679-888). On the



**Egypt.** He is called the first king of Attica. *Tum* indicates transition to the second part of the picture, the payment of the stipulated atonement by the Athenians. Athens and its public place will form the foreground; Crete appeared on the opposite side, raised in relief, with the depression of the sea between it and Athens. *Septena*—"by sevens," "seven of each kind." *Staturna*—the urn is represented as standing near, as from it the lots had been drawn to decide who were to be selected as victims for the Minotaur.

24. *Ilic* introduces a third scene, the unnatural (*crucilis*) love of Pasiphaë, the queen of Minos. *Crudelis* may refer to the story of Venus exciting love *crucially*, *mercilessly*, in Pasiphaë, because she disclosed to Vulcan the unfaithfulness of his wife, the Goddess of Love. *Supposita*, contracted for *supposita*.

25. *Mixtum genus*—so Ovid calls the Minotaur, *discordem fetum*.

26. *Veneris monumenta nefandæ*—"the memorials of an accursed lust." *Inest*—"is represented." *Venus* for *amor*, as *Vulcanus* for *ignis*, *Mars* for *prælium*, etc. etc.

27. *Hic*, as a fourth scene, is depicted the Labyrinth, "that laboriously constructed retreat, and inextricable maze," made by Dædalus for Pasiphaë, that in it she might conceal the monster Minotaur. In Hom. II. xviii. 592 sqq., Dædalus is said to have arranged, for the gratification of Ariadne, a chorus or dance, whose evolutions imitated the windings of the Labyrinth.

29. Here again Dædalus appears unravelling the mysteries of the Labyrinth, by giving to Theseus a ball of thread by which he should direct his steps. *Reginæ*=*regis filia*, viz., Ariadne.

30. *Cæca vestigia*—"his blindly planted footsteps." Read in Class. Dict. the histories of Theseus and Ariadne.

31. *Icare*. Consult Class. Dict. The fate of Icarus in his too daring flight is well known. *Si* is omitted before *sineret*. Who will not think of the lines of Horace, Od. iv. 2, 1.

*Pindarum quisquis studeat æmulari,  
Iule, ceratis opæ Dædalica  
Nititur pennis, vitreo daturus  
Nomina ponto.*

33. *Quin protinus, καὶ μὲν καὶ*, "and indeed they would have carefully examined all the objects portrayed." *Omnia* is to be pronounced *omnia* by *synizesis*.

36. *Deiphobe Glauci*—Glauceus was a prophetic sea deity (Geo. iii. 267), and therefore the Sibyl, Deiphobe, is not improperly called his daughter. Mr Holdsworth endeavours to make out that Deiphobe and the Sibyl were entirely different personages, but his reasoning is not considered conclusive.

37. *Ista spectacula*—"those sights that you are examining;" *iste* having always reference to the 2d pers.

39. *Bidentes*—see Æn. iv. 57.

42. *Euboeæ rupis*—the rocky hill of Cumæ, which, as said before, was a Euboean colony. The temple of Apollo was on the summit of the hill, and the grotto (*alta templa*) of the Sibyl lower down its side. There were many subterranean passages (*aditus*) by which they came to the doors (*ostia*—or *ora*, 53—or *fores*, 47), forming the entrances to the cave in the heart of the hollow mountain. *Centum*—a definite number put for an indefinite.

45. *Poscere*, viz., in prayer. *Deus, ecce, deus*—she felt the influence of the god pervading her frame.

47. *Unus*, i.e., "the same as before."

48. *Non comptæ*—the hair, though trimmed, was allowed to flow free during the time of the sacred rites; but now, under the inspiration of the deity, it becomes wildly disordered and tossed about.

49. "Her bosom heaves, and her heart swells with the wild frenzy of inspiration; moreover, she appeared taller to the view, nor did her accents seem those of a mortal, seeing that she was inspired by the now more immediate influence of the god."

52. *Cessas*—"do you delay." *Attonitæ*—the adj. is transferred from the persons awe-struck to the inanimate object itself.

58. *Æacide*, i.e., Achilles—see Æn. i. 99.

59. *Duce te*—see Æn. iii. 154 sqq. All circumstances are here magnified, so that the Massyli (on whom consult note, Æn. iv. 132) and the *regio Syrtica* (iv. 41) are put for the places in immediate proximity to Carthage.

61. *Prendimus*—an emphatic word, "we hold in our grasp," as it were.

62. "So far let Trojan fortune (i.e., adverse fortune) have followed us;" i.e., by implication, "but now let good fortune bless us in the rest of our undertakings."

64. *Vos—dique deæque*—the deities more especially hinted at are *Juno*, *Minerva*, and *Neptune*.

66. The adj. *præscius* is found with a gen. in Val. Flacc., Tacitus, and elsewhere.

67. *Vates, da considere*—the superstition of the ancients usually attributed to the prophet the power of ordering according to his pleasure and bringing to accomplishment those things which he himself foretold. *Teucros* is much more emphatic than *nos*, and the mention of the Penates increases still farther the solemnity of the appeal.

69. Servius thinks that in this line Virgil had reference to the temple of Apollo, built on the Palatine by Augustus, so that Æneas fulfils his vow by the instrumentality of his illustrious descendant.



ever, by the lake, but by a cave in the vicinity. Heyne.

118. *Hecate*. See above, 33. On *Avernus* consult Note, Æn. iii. 386.

119. *Si potuit* may be joined to *miserere*, or another member may be supplied, thus: "Why may not I also go to the shades?" Heyne. Jahn proposes to make *Et mi genus ab Jove summo* (123), the *apodosis*, thus: "If Orpheus was able, etc., (I also have a right for) my descent, too, is from Jove supreme." On Orpheus and Eurydice, Pollux, Theseus, and Hercules, consult Class. Dict.

122. *It riam*. On this construction see note, Æn. i. 67, and iii. 191.

126. *Anchisiada*—the voc. formed on the Latin model. Many copies give *Anchisiadē*, the Greek form.

*Averno*, for *ad* or *in Avernum*, *Avernus*, meaning in this place *not* the lake, but the regions of the dead. Several copies read *Avernū*, which Wagner believes to have arisen from some grammarians who did not know that substs. (as *descensus* from *descendo*) are frequently construed in the same way as the verbs from which they are formed.

129. *Æquus*, i.e., *propitius*—"Jupiter in his kindness."

131. *Tenent media \* \* atro*. These words are found fault with by Wagner, as implying an absurdity; the things, he says, which make *egress* difficult, render *ingress* equally irksome and laborious; nor is there any evident reason why one should find it impossible to return by the way through which he entered. In reply to this, Peirlk. says, "Imagine a subterranean labyrinth. The mouth is wide—there is at first no darkness—the light of day follows the traveller for some distance down the tunnel. The wayfarer, however, gets gradually benighted amidst windings of the path, woods, and meandering rivers, so that he finds it impossible to retrace his steps." The mention of *silvae* is suggested by the woods surrounding Lake Avernus.

132. *Coentus*—one of the rivers of Hades. See Class. Dict.

133. *Cupido innare*. On this construction, see note, Æn. ii. 350, and v. 638. *Innare* is usually followed by a dat., but here, and at viii. 651, Geo. ii. 451, etc., with an accus. See note, Æn. i. 67.

135. *Insanus*, like our "mad," is used to express the enormous magnitude and folly of a plan.

137. *Aureus*, etc. "On a shady tree there hangs a bough, concealed from gaze, golden in its leaves and pliant stem." The reference is to the golden rod of Mercury, the soul-conductor. Heyne refers it to the lustrations made by boughs dipped in pure

water, in the mysteries. See *ἁλῶδες ὕδωρ* in Smith's Dict. of Antiq.

138. *Junoni infernæ*, i.e., *Proserpine*. *Sacer dictus*, i.e., *dedicatus*, in which sense *dico* itself is often used.

141. *Auricomos fetus*—"its golden-foliaged progeny," i.e., the shoots, not the fruit.

142. *Hoc = h c ipsum*. *Suum = sibi proprium*.

145. *Rite* to be joined with *carpe*.

149. The unburied *Manes* wandered about Styx: but when the funeral rites were performed, they gained admission to the company of Shades. The purificatory offerings, the description of which follows (153), was not so much to purify the fleet, as to appease the *Manes*, whom he is about to visit.

150. *Incestat*—"defiles," "pollutes." *Fu nere* means the *dead body* here.

152. *Sedibus*, i.e., in the tomb.

153. *Sunto*. Let these expiatory offerings be *previously* (*pruna = primum*) presented.

159. *Figit vestigia* is more than *ponere vestigia*, since the former signifies to walk slowly and steadily, as if engaged in reflection.

160. Heyne pronounces Virgil to have been "noddling" here, in that he forgets the recent death of Palinurus, when he represents Æneas as in difficulty to discover whose the corpse might be.

161. *Æolides*, son of the Trojan Æolus, who was slain in battle, xii. 542.

165. *Præstantior ciere*. On this construction, see Kritz Sall. Cat., 52, 24, and Jug., 46, 5.

171. *Fortē*—"as it happened." *Demens*. *ῥῆπιος* of Homer.

172. It was a mythic way of denoting excellence in an individual, that he who was distinguished for any accomplishment was said to challenge the deities, and to provoke their hostility. Thus Thamyris and the Sirens vied with the Muses, Marsyas with Apollo, and Arachne with Minerva.

177. *Aram sepulchri*, called an *ara* because shaped like an altar. *Ara*, indeed, was the base serving to place something upon, as here it is the *rogus* on which the body is to be burned. See woodcut iv. 495.

180. *Piceæ*—which trees, on account of their resinous nature, would be especially useful for the pyre.

182. *Montibus*, i.e., *de montibus*. Wagn. excuses the omission of the *Praepos.*, alleging that *advolunt montibus ornos* is equal to *advolunt ornos montibus devolventes*.

184. *Accingitur*, i.e., *se accingit*. *Armis*, i.e., *securibus*.

186. *Fortē* is the reading adopted by Wagn. instead of *roce*, the common lectio, on the ground that *roce præcitur* always





242. This line is omitted altogether by some editors, and marked with asterisks, as doubtful, by others. It is not found in the best MSS. External and internal evidence are both against it.

243. *Nigrantes terga*. On this acc. of reference or limitation, see note, *Æn.* i. 228 and ii. 210. *Invergit=infundit*.

245. Victims were consecrated to the gods by a libation of wine being poured on the forehead, and by some piles of hair being taken from the same place, and burned, as a kind of *ἀπαρχαί*.

247. *Potentem Cælo et Erebo*. Hecate had power in *Cælo*, as being *Luna* there. See iii. 680, and iv. 511.

250. *Matri Eumenid*, i.e., *Nox*, her great sister being *Terra*.

252. *Stygio regi*, i.e., *Pluto*. *Solida viscera*—"the entire carcase." On *viscera*, see *Æn.* i. 211.

255. *Primi solis*, i.e., *orientis*—morning. The time occupied with these rites, is from midnight till morning.

257. *Juga silvarum*—"the summits of the wooded heights." *Cunæ*—the Stygian dogs. *Utlare* is an *onomatopœic* verb, and has almost the same stem in Greek, Latin, English, etc. *Γίσσε utlare*—"seemed to howl," for he did not see them. *Dea*, i.e., Hecate.

258. Heyne finds a difficulty in the plur. *profani*, because *Æneas* had no companions on the journey, but the plain answer to this great commentator is, that the poet is using a *common formula*, which, in Greek, is, *ἐκός, ἐκός, ἔσπε βέβηλοι*.

264. The unexpected introduction of a prayer to the infernal deities is happily made, and helps to excite the mind, and to imbue it with a sacred awe.

265. *Chaos* and *Phlegethon*. See *Class. Diet.* *Chaos* was father of *Nox* and *Erebus*.

266. *Numine vestro*—"with your sanction."

268. *Obscuri*—the epithet properly applied to the *shade*, or *night*, is transferred to the individuals enveloped in darkness.

269. *Vacuas*—"desolate." *Inania*—"peopled with shades."

273. As the ancients adorned their halls and courts with statues and images, so Virgil decks the entrance to *Orcus* with various impersonations, which represent the things that are destructive to man, and hasten on his death.

274. *Curæ*, "the gnawings of conscience," well called *ultrices*. *Quos diri conscia facti Mens habet attonitis et surdo verberare caedit*. *Juvenal* xiii. 193.

276. *Malesuada*, "that prompts to crime." murder, plunder, etc.

278. *Sopor consanguineus Leti*—*ὕπνος*

*ναύηντος θανάτου*, *Hom.* Il. xiv. 231. So *Hesiod*, *Theog.* makes *Nox* the mother of *Somnus* and *Mors*.

279. *Mala mentis gaudia*—"the joy of a mind which prides itself in guilt." Seneca believed that this referred to the doctrine of the Stoics, which forbade indulgences in exultation of mind, or the reverse. On the Stoic Philos., see "Greek and Roman Philosophy" (in *Encyclop. Metropol.*), p. 248 sqq.

*Averso (adverso) in limine*—in the doorway to *Orcus*, opposite to the *vestibulum* already described. *In limine*, therefore, corresponds to *prinis in faucibus Orci*, 273.

280. *Ferrei*, a dissyll. by *synizesis*. *Thalami* has reference to the *cells* (as they were called) of the slaves who acted as janitors in Roman houses. *WAR*, *DISCORD*, and *FURIES* well represent the instigators to blood and death, the replenishers of *Orcus*. In 570, however, *Tisiphone*, with her sisters, *Alecto* and *Megæra*, is placed in the approach to *Tartarus*. These three ladies (the *Furies*) are also assigned a third locality in xii. 849, where they are said to be found in *limine regis Jovis*. These contradictions it is difficult to reconcile, except on the supposition that the poet follows different myths in different parts of his work. The *Furies* are *Eumenides* (*εὐμενίδες*) by a *euphemism*, as the mischief-delighting *furies* are called by the superstitious, "The good people."

281. *Crinem innexa*. On the syntax see *Æn.* i. 228, and ii. 210, note. The *Furies*, too, are represented with their locks intertwined with snakes.

282. This strange imagination is probably taken from *Hom.* Il. xiv. 286 sqq., which see. Cf. also *Hom.* Od. xxiv. 12. *Servius* distinguishes between two kinds of *dreams*—the *true*, which the gods send down from heaven, and the *false*, which come up from the lower regions.

*In medio*, scil. *vestibulo*.

285. The "hideous shapes," now mentioned, are derived from the Greek and Etruscan religion. The funeral urns and vases, dug up in modern times, show this. See *Aristoph. Ranae*, 143, 280 sqq., 475 sq.

286. The *Centauræ*, said to be sons of *Irion* and *Nephele*, were really a people of *Thessaly*, who, having been the first to train wild horses and ride upon them, appeared to persons looking on them approaching from a distance to be horses in the lower part of the body and men above.

*Scyllæ*—marine monsters of a fish form in the lower extremities and a human in the upper. See *Ecl.* vi. 74.

287. *Centumgeminus*—"hundred-headed," or "hundred-handed." See *Hom.* Il. i. 402,



311. *Frigidus annus*—"the cold season of the year, i.e., winter." So "*pomifer annus*," "the apple-bearing part of the year," i.e., autumn. Burm. reads *amnis* instead of *annus*, and would refer it to the *Stymphon*, on whose banks immense flocks of cranes assembled previous to their departure for Italy.

313. *Orantes transmittere*, i.e., *ut sibi liceat transmittere*. The infin. after verbs of *desiring*, *longing*, *asking*, etc., usually refers to him who is asked to do something, but here, and in Ecl. ii. 43, it refers to him who begs to be allowed to do something. Examples of this construction are very rare. See ix. 231.

314. *Amore*, i.e., *desiderio*—"longing." Having this place in view, Quint. calls life after death, *statio ulterioris ripae*.

316. *Arcei submotos*, i.e., by a kind of *hysteron proteron*, "removes and keeps off." Cf. Æn. ii. 353.

320. *Linquunt ripas*, viz., after being refused admittance to the boat.

321. *Olli*—antique form: see Æn. i. 254. *Longæva*—the story is, that Apollo, being enamoured of the Sibyl, granted her to live as many years, as the grains of sand numbered which she could take up in her hand at one grasp.

322. *Certissima*—"most undoubted." if we may be allowed such a superlative. The liberty of visiting the infernal regions was, we saw in 130, a proof of divine origin.

*Deum*—a plur. for sing., as in Æn. i. 4, where see note. *Venus* is meant.

324. *Jurare et fallere*. Critics detect a *hendiadys* (see iii. 148) in this place, which they say is for *perjurare*, but such an explanation is not only unnecessary, but, in our opinion, it weakens the force of the expression.

325. *Inops*—"helpless." No one will perform funeral rites to them on earth.

327. *Datur*, scil. Charonti.

330. *Admissi revisunt*—they are admitted to the boat on their return, and thus reach the wished-for shore.

334. *Leucaspim*—this is the favourite form of the acc. of such words with Virgil: he uses *m* (Daphnin) in only one passage, Ecl. v. 52, and there he is compelled by the necessity of the metre.

*Orontes*—he whose death was recorded in Æn. i. 113, where, however, *Leucaspis* is not mentioned.

337. Peerlk. considers the whole passage to 333 spurious, being, in his estimation, not worthy of Virgil; but his arguments are by no means sufficient to lead us to doubt its genuineness. On Palinurus, see end of Bk. 7. The description is imitated from the similar character, Elpenor, in Hom. Od. xi. 51 sqq.

338. *Libyco cursu*—in the voyage from Africa, in that part of it, however, which

was performed after leaving Sicily. *Cursu* is equal to *in cursu*, and does not depend on *effusus*.

345. *Fines*—on the syntax of this acc., see note, Æn. i. 2, 307.

346. *En*, in questions expressive of irony or indignation, which approach rather to the character of *exclamations*, denotes strong feeling of mind, as longing and sorrow, wrath, etc. See Händ, Tursell. vol. ii. p. 371. *Fides* is constantly used by the poets for the *issue* or *fulfilment* of a prophecy.

347. On *cortina* see note, Æn. iii. 92. and illustration there.

348. *Deus*—"any deity" (not Apollo), in reply to the question *quis deorum* in 341.

350. *Cui hæcebam et regebam*—for *et quo regebam*. For examples of similar omissions of the relative, see Ecl. viii. 3, 4; Gea iii. 252; iv. 8, 10.

352. *Pro me*, instead of the more common *de me*, ἐπὶ ἐμοῦ. *Me*, the accus. before *cepisse* is omitted, since it is evident what the subject must be.

353. *Armis*—"the tiller," nowhere else used of it alone. *Excussa magistro*, for uniformity with *spoliata armis*, instead of *magistro excusso*.

357. *Sublimis ab unda*—i.e., as he sat on the *gubernaculum* which had been torn off.

359. *Cum veste*—either "together with my garments, which were soaked as well as myself," or the *cum* is redundant, as it often is in the poets.

361. *Ignara*—not knowing what chance had cast me into the sea, but supposing that I had been wrecked, and that I had consequently endeavoured to save as much of my riches as possible.

362. *Me*, i.e., *corpus meum*. So Homer says, ἀντὶ τοῦ δὲ ἔλαπα πύχρε, etc. *Versant*—the winds now drive the body in to shore, and now out to sea. Cf. Eurip. Hec. 28.

365. *His malis*—i.e., that my corpse is unburied. *Terram injice*—not the simple ceremony of a handful of dust (see Hor. Od. i. 28. 3), but regular funeral rites.

366. *Velinus*—by anticipation, as *Velia* was not founded for a long time afterwards. *Velia* was a city of Lucania (called by the Greeks *Elea*, i.e., *Ἐλεῖα*), between Paestum and Cape Palinurus, celebrated afterwards through the Eleatic philosopher Zeno and his followers. It was built in the time of Cyrus by the Phocæans, whom that prince had expelled from their territories. For examples of similar prolepsis, see viii. 361.

373. *Diva*—"mad, and unable to be gratified." The adj. is used in reference to all things which are severe, or dreadful beyond measure.

377. *Cape memor*—i.e., "listen to, and remember."

378. A story similar to that here told was



pass. of the verb of the preceding clause, instead of the simple demonstr. pron. See Ovid Fast. iii. 21: Met. ix. 195.

424. *Sepulto*, scil. *somno*. *Irremcabilis* is used as a general epithet of the Styx, "a bourne from which no traveller returns," and does not refer to the circumstance of Æneas not returning by the same way as that by which he descended.

426. Up to 540, we have a description of the first part of the lower regions, and in it we meet on the frontiers with those who have prematurely died. *In limine primo*, may mean "on the very threshold," i.e., the margin of the *district*; or, taking away the comma after *primo*, and connecting the words with *quos*, etc., following, it may be interpreted, "Whom in the very opening of life," etc.

431. Reference is made in these lines to the judicial proceedings of the Romans in capital cases. See "*praetor*" and "*quaestor*," in the Dict. of Antiq.

432. *Minos*, son of Jupiter and Europa, and brother of Rhadamanthus and Sarpedon. He was so celebrated for his just rule over Crete, and for the excellence of his laws, that he was constituted judge in the nether world. Cf. Hom. Od. xi. 568.

*Silentum*. Cf. above, 264.

433. *Concilium*—an assemblage of those who were to be examined and judged; *not* a council to deliberate.

435. *Insontes*—guilty of no crime, but only fired of life, which they flung away as worthless (*projicere*). Instead of *peperere* some read *reperere*, but this latter perf. has the first syll. long.

436. *Quam vellent*, etc. Compare with this the remarkable declaration of Achilles, in Od. xi. 489 sqq.

438. *Fas*, usually applied to *divine* and *natural* law, is here used of the *jura inferorum*.

*Inamabilis*—"uninviting," by the figure "*Litotes*, or *Meiosis*," for "detested," "abominable."

440. The plains are represented as extensive, not on account of the multitude of occupants which they are intended to receive, but in order that the ill-starred lovers may have in them that solitude which they desire.

442. *Quos*. Some books read *quas*, on the ground that women only are mentioned in the sequel. But doubtless Virgil intended to represent men too as occupying these places, and indeed *Sychæus* is introduced in 474, below.

443. *Secreti*—as solitude was desirable. *Myrtea*—the myrtle was sacred to Venus.

445. *Phædra*, daughter of Minos and Pasiphae, and wife of Theseus; she slew herself for love of her step-son Hippolytus.

*Procris*, daughter of Erechtheus, king of

Athens, married to Cephalus, king of Phocis, by whom she was unwittingly slain in the chase, when, moved by jealousy, she had hid herself to observe her husband's actions; cf. Ovid Met. vii. 672.

*Eriphyle*, daughter of Talauis, and sister of Adrastus, who, being bribed by the gift of a golden necklace from Polynices, persuaded her husband, Amphiaratis, to go to the Theban war, where, being a prophet, he knew he was to perish. She was slain by her son Alcmaeon for her treachery.

447. *Evadne*, the wife of the Argive *Capaneus*, who, when her husband had been slain in the Trojan war, threw herself on his funeral pile and perished.

*Pasiphaë*, see above, 24.

*Laodamia*, daughter of Acastus, and wife of the celebrated Protesilaus, who was the first to fall by a Trojan spear (Hector's) on the landing of the Grecian fleet. She begged of the gods an interview with the spirit of her departed husband, and expired in his embrace; cf. Lucian, Dial. Mort. xxiii.

448. *Caeneus*—at first a woman (daughter of Elatus, one of the Lapithæ), under the name Caenis, but afterwards, by the permission of Neptune, a man, with the changed name Caeneus, and with the privilege of being invulnerable. In the battle of the Centaurs with the Lapithæ, Caeneus, unable to be otherwise overcome, was suffocated by trees heaped upon him, and turned into a bird by Neptune, but compelled to assume the original female form after descending to Hades.

451. This episode of the meeting with Dido, in itself most touching and beautiful, is suggested by Hom. Od. xi. 542 sqq. *Quam*—it is better to remove the comma after *heros*, so that *quam* is governed by the prep. *juxta*, though in a different line from it. This position lends confirmation to the first suggestion we have hazarded on line 684, Bk. iii. We thus avoid the disagreeable necessity of accusing Virgil of an *anacoluthon* (Anglice "*blunder*") which Wagn. suggests as the solution of the difficulty which the syntax presents.

454. Compare Milton, P. L., Bk. i.

Faëry elves,

Whose midnight revels, by a forest side  
Or fountain, some belated peasant sees,  
Or dreams he sees, while, overhead, the moon  
Sits arbitress, and, nearer to the earth,  
Wheels her pale course.

456. *Nuntius*, i.e., the flames of the pyre, which the Trojans saw on the evening of the day on which they left Carthage. Some suppose it to refer to the words of Mercury iv. 563. *Ergo* expresses astonishment combined with grief, like our "Ah! then."

459. *Fides*—pledge, or "bond of faith."

462. *Senta* means "rough with brambles"



the prep., but it is retained by Forb. and others, on the ground that Virgil usually avoids the concurrence of adj. and subst. by the interposition of a prep. Were the prep. not inserted, the *arsis* would frequently fall successively on two similar endings, as *bello ex tanto—Sivâ in magna*. On the proper name, see Æn. iii. 108.

507. The arms of the hero were deposited on the cenotaph and his name given to the place, so that, according to the poet, there was on the Trojan coast a *Διφύβου στήλη*. *Te*—on the hiatus, and the shortening of the long syllable, see note, Æn. i. 16, and Ecl. ii. 53.

508. *Ponere*, i.e., *humare*. See ii. 644, and v. 681. *Patria* depends on *decedens*, and *terra* on *ponere*.

510. *Funeris umbris*—"the shade of my corpse," because the body itself had not been found.

511. *Sed* often marks a return to a subject before mentioned; thus it here has reference to the question of Æneas in 501, and may be explained by the fuller expression, *Sed quoniam istud quaeris*.

*Lacaenae*, i.e., Helen, as found previously at ii. 601. *Deiphobus* had been married to her after the death of Paris.

513. With this narrative compare Æn. ii. 25 and 248 sqq., also Eur. Hec. 898 sqq.

517. *Chorum simulans*—pretending a religious rite, a solemn dance in honour of Bacchus, but really to give a signal to the Greeks when they ought to attack the city.

*Evantes*—the acc. plur. The construction is *Phrygiæ evantes orgia*, *ἐνδοξότας τὰ ὄργια*. *Evare*, i.e., *Evoe clamare*, *Bacchanalia concelebrare*, is a very rare word used only in the participle, and found in Catull. lxiii. 392; Sil. i. 101; and Apul. Met.; in all which places it is intransitive, but here it has, after the Greek fashion, an accus. of the object, *orgia*. Forb.

519. *Summa ex arce*. Standing on the summit of the citadel she summoned the Greeks by uplifting the torch. Agamemnon returned the signal from his flag ship, and thus Sinon knew the moment at which to open the horse. Virgil's account of the affair is made more feasible by the pretended Bacchanalian rite, celebrated for the departure of the Greeks, and at night too.

521. The poet is hardly consistent with himself in this passage as compared with the Episode, Æn. ii. 567 sqq. He may have followed different traditions on the subject.

523. *Egregia*, "glorious," "peerless," used ironically—as we say, "precious."

524. *Subduxerat*, "had privately taken away my sword before the other weapons."

But the pluperf. may be explained as at Æn. ii. 259, where see note.

528. *Thalamo*. Silius also uses *irrumperet* with the dat. Some copies read *thalamos*.

529. *Æolidēs*, a name applied to Ulysses, expressive of the most bitter mockery, for his mother Anticlea had been a kind of concubine to Sisypheus, son of Æolus, before she became the wife of Laertes, father of Ulysses.

530. *Instaurate*, i.e., command that all these events happen afresh in rotation, but that the Greeks be this time the objects.

532. *Pelagi*, etc., i.e., Have you been driven by the storms of the sea to the place where is the entrance to these regions, or do you come on purpose, in accordance with an admonition from heaven? The very remote ancients believed that the descent to Orcus lay at the extreme limits of the ocean.

535. *Hac vice*—"At this turn (or point) of the conversation;" or, "During this mutual converse;" i.e., whilst they thus conversed.

*Aurora*, according to the ancients, accompanied the sun in all his course. The word is therefore equal to *Sol*. Four horses are here given to Aurora, but only two at vii. 26, as at Hom. Od. xxiii. 247.

536. Heyne has found great difficulties in arranging and accounting for the hours and periods of the journey to Hades. But Voss, Cerda, etc., seem rightly to dispose them thus: Æneas and the Sibyl, after the nocturnal magic ceremony, set out at dawn (*prini sub lumina solis, et ortus*, 255) on their descent to Orcus, and occupied the whole forenoon and the meridian hours in examining those objects which have been already mentioned. The evening now approaches, on which account the Sibyl hastens Æneas, since much is yet to be seen and done, and they are under the necessity of returning to earth before sunrise of the following morning.

537. On *fors*, see note, Æn. ii. 139.

540. *Ambas*, simply for *duas*. *Ditis moenia*, i.e., the palace of Pluto. The comma usually placed after *dextera* has been removed by Forb., since *dextera quæ = quarum dextera*.

542. *Elysium*, for *in Elysium*. See note, Æn. i. 2; cf. also iii. 597.

543. *Exercet poenas*. By a poetic conception, the road which leads to the place of punishment is said actually to inflict the punishment. Observe that what ought to be merely one enunciation (*ad Tartarum mittens exercet poenas*) is expressed in two, as may be seen at Æn. v. 611; Ecl. vi. 20, Geo. iii. 417, etc.

*Tartarus* is called *impta*, because of its inhabitants, the *impti*.

545. *Virgile*, i.e., i.e., I shall return to my proper locality, and make up again the complement of priests, for *Virgile* had advanced with Æneas on the way towards the bright Elysium. Now, however, he is obliged to retreat towards his own dismal abode.

547. *Impti*, i.e., *impti*, i.e., "the world," as he spoke. So the Greeks say to *impti* *impti*.

549. As they advance towards Elysium, they see on the left the deep, kept so dreadfully secret. *Tartarus*, surrounded by the boiling Phlegethon, and having as governor, Rhadamanthus,—as executioner, *Triphon*, as jailer, *Hydra*.

*Mina*—not so much a city, or buildings, as a *fort* (walled *hitt*), whence we imagine the great multitude of the wicked, or district fortified by an enclosing triple wall.

551. *Phlegethon*, called also *Pyriphlegethon* (after Phlegon), is more rarely mentioned than the other rivers of Hades.

*Torquet* ought rather to be *torpens*, to make the sentence properly balanced.

552. *Porta altera*, "the gate fronting them," *columnae*, "the posts." Cf. Hom. Il. viii. 15.

*Atrina* is a very hard species of stone, is often used for iron, or brass, or, in fact, the very hardest material of any kind. See Orell. Flor. Od. i. c. 13.

554. *Stat* contains the ideas of great stillness, and great strictness. On *atrum*, see note, Æn. ii. 772.

555. *Triphon*, see above, 280, and also Geogr. ii. 52. The two participles, *triphon* and *impti*, without a conjunction between them, are not objectionable, since the former refers to the position of the body, the latter to dress. The construction *impti*, noted to be, is borrowed from Hom. Il. xvi. 18.

558. *Stridit*, i.e., i.e., "the clanking of the iron," as they are dragged along, two in a chain, as above, 140, 141. A may supply either *stridit* or *stridit*, as it is not clearly heard in the foregoing clause, or the complete *stridit*.

559. *Haent* is the next word adopted by Wagner and others. For this is common *haent*, which is not fully justified.

561. *Torquet* quite holds all the force of a *clausula*. But you is used where it is not unusual that it may be hardly identified whether there is a name for it or not. On the difference between *qua* and *quo*, as interrogatives, see Æn. iii. 408, iv. 408.

563. *Canto*. See Æn. iii. 409. *Prophetas*—"appointed me as priestess;" for priests and priestesses were said *prophetas* or *prophetas* in reference to the temples and sacred rites of which they had charge.

565. On *rhadama*, see Æn. v. 306. Rhadamanthus was son of Jupiter and Europa, and on account of his equitable government of the islands of the Mediterranean entrusted to his care, was appointed judge in the world below, along with his brother Minos. See above, 402.

567. *Catharticus* *magique*. This is called an example of *hyperion* *proteron* (but see note, Æn. ii. 555, and iii. 562). Heyne remarks that Virgil, on his own authority, places Rhadamanthus in Tartarus not as a judge or magistrate who investigates capital charges, as Minos, 402, but as an officer, like the *tribuni capitales* at Rome, who carries out the sentence of the judges, executes punishment on criminals, and takes cognizance of the minor crimes of theft, fraud, sacrilege, etc.

568. *Tartarus*, "vain," "useless," since the gods sooner or later take vengeance. *Phlegethon*, i.e., *crucians*, to expiate which, there was a necessity for a *phlegethon*.

570. *Contento* (*ἀντὶ*), immediately after sentence has been passed.

571. *Quærit* *verberat* *quærit*.

573. When Isiphone and her sister Furie (Mecro and Megara) appear, then the gate is opened wide, and all who have been condemned and carried to the entrance of Tartarus are borne in, and the city is again shut up.

575. *Furor*, like *cataphra* of the preceding line, refers to Isiphone.

576. *Hydra*, not that slain by Hercules, but any monstrous serpent. Heyne.

580. *Talman* *talman*—"the sons of Coelus and Terra."

581. *Imo fundo*—the lowest depth, (of Tartarus).

*Ingens*, joined to *jules*, is an instance of the construction *ingens*—see Æn. i. 50.

582. *Atum*—the sons of Atum (Otus and Tiphates), or rather of Neptune by *Iphimedia*. They were the most powerful of the Titans. See Geogr. i. 280; Hom. Od. xi. 105.

585. *Salmoneus* son of Colus and Enarete, and brother of Sisyphus. He was king of Elis, and became so proud as to consider himself a deity, in confirmation of which he imitated the thunder of Jupiter by driving his chariot over a brazen pavement. Jupiter sent him with his thunderbolt, and hurled him beneath *Tartarus*. Gossrau thinks his great punishment to have been that, in *Tartarus*, he was obliged to submit to the imitation of Jupiter.



588. *Per Elidis urbem*, i.e., *Salmonia*, on the Alpheus in Elis.

590. *Demens* (σχετλιας, νηπιος) begins the verse with peculiar emphasis.

591. *Aere*, i.e., either "his brazen car," or, "on a series of brazen plates, laid beneath his chariot, on which it might run."

592. *At* expresses strong contrast between the pretended thunder of Salmoneus and the real bolt of Jupiter. An ellipsis which some suggest is quite unnecessary. *Densa nubila*—the denser the cloud the more violent the lightning-flash.

593. *Non faces*, etc. "Not firebrands nor smoky torches (merely) did he hurl."

594. *Turbine* is used of the lightning-flash, as whirlwinds often accompany or follow the sudden discharge of electricity from the air.

595. *Tityos*, son of Jupiter and Terra. He offered violence to Latona, but being slain by the arrows of Apollo or Diana, or both, he was punished in Tartarus as explained; cf. Hom. Od. xi. 576.

596. *Cernere erat*, like *ἦν ἰδαιν*. Homer, as quoted in the preceding note, gives two vultures.

597. *Obunco* for *adunco*. By *immortale* occur, Virgil expresses Hesiod's *ἥπαρ ἀάνακτον* of Prometheus.

598. *Secunda*—growing again for fresh torture.

601. On *Lapithae*, *Pirithous*, and *Ixion*, consult Class. Diet. Virgil is the only poet who allots to Pirithous the same punishment as his father Ixion; cf. Hor. Od. iii. 4, 80.

Note that the next line is a hypermeter.

603. *Assimilis* is found also in Cic. N. D. ii. 55, and Ovid Trist. i. 5, 27, etc.

604. The two adjs. *genialibus* and *altis*, joined to *toris*, need not offend, since *genialis torus* form one notion, viz., "a social table."

605. *Regificus*, for *regius*, is a very rare word, used only by our poet and Val. Flac. *Regifice*, the adv., is found in a passage of Ennius, quoted in Cic. Tusc. Disp. iii. 19, 44.

*Furarum maxima*. Either *Alecto* or *Megaera*. See Eur. Iph. Taur. 963.

608. *Invisi fratres*. Such as *Atrous* and *Thyestes*, *Eteocles* and *Polynices*.

609. *Pulsatus*, "maltreated," generally. The respect paid by the ancient Romans to parents was so great that no law was deemed necessary to repress patricide. *Fraus innixa clienti*. "A web of deceit was woven to a client's hurt."

610. *Repertis*=*partis*, "acquired." *Soli*, i.e., imparting to no one the slightest share of their wealth. Those who are "hard"

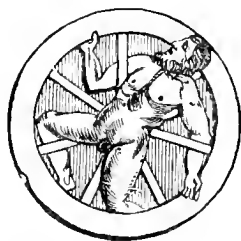
and obdurate against the appeals of "poor relations" are consigned to no enviable place of torture.

613. *Impia arma*. Doubtless, "civil wars" are meant, and the cases of those who had borne arms against their country. Taken in conjunction with what follows, the words must refer to the servile war from 681 to 683 A.U.C.

*Fallere dextras*. An unusual expression, meaning, to break the faith due to one's master, and pledged by the giving of the right hand. This has reference to the slaves and their perfidy in the servile wars.

615. *Quae forma*, scil. *scelerum*, or *poenae*. Instead of *mersit* in the indic. we might expect the subj.

616. *Saxum volvunt*. The poet represents more than Sisyphus at this operation. So in the sequel he consigns to the wheel many as the companions of Ixion.



617. *Districti*, etc. "Are fastened at full length," like criminals on the rack.

618. *Theseus*—his torture was *complete inactivity*. *Phlegyas* (father of Ixion):—his career was one of blood, sacrilege, and rapine. He burned the temple of Apollo at Delphi, and committed other equally daring acts of depredation in company with his brave but abandoned associates, for whom he built a city, called after his own name, in the district of Orchomenus, in Boeotia.

619. *Magna voce*. The voice of *Phlegyas* still retaining his faculties as when on earth, is *magna* compared with the *exigua vox* (493) of the shades. Such regrets might be considered useless, as after death there is no room for repentance, but the admonition itself was a *punishment*.

621. The Sibyl now returns to relate the different kinds of punishment from which she had digressed at 616. These two lines are borrowed almost word for word from L. Varius, as Macrobius (iv. i.) asserts.

The persons aimed at here, if any are specially intended, are probably either Curio or Marc Antony, or both.

622. *Fixit atque refixit*. This verb is used because the laws engraved on brazen tablets were fastened up to walls.

33. *Indecent modesty*. They sleep in probably meant. See his history in Class. Dict.

613. b. These verses occur at Gea II 48, where see notes. They are, as every one will remember, almost a translation of Hom. II. II 488.

614. *Perdite munus laetipura*, i.e., complete your task by presenting the golden bough to the serpent.

616. The palace of Pluto had iron walls forged by Vulcan and the Cyclopes. *Atque aeterna*, etc., "and the portals with confronting arch," i.e., the arched portals confronting the view. Antinous.

618. *Ipse*—see note, Aen. I. 610.

614. *Corripuit*—see note, Aen. I. 418; v. 145.

618. *Spergit aqua*. As Elysium was a most sacred place, Aeneas is cautious to sprinkle himself (with the golden bough) as he approaches it, in the same manner as worshippers did on earth before entering a temple. [There were branches placed at the temple doors, and a supply of water where visitors sprinkled themselves.]

618. *Locos*—with the prep. not expressed. See note on Aen. I. 2.

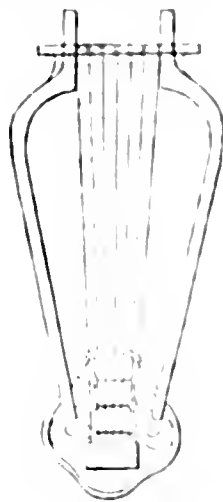
619. "Here an atmosphere more free than ours; clothes the plains, and that (at *nosper*, or *et quidem*) with a radiant brightness; a sun of their own and stars of their own do they behold."

614. *Placidum choros gelatus*—Heard with their feet the measured dance." It is a more elegant expression than to say *cum gelato choros*. So the Homeric phrase, *ποσειδάωνος δὲ χοροῦ εὐχέμεν ποσειά*, Od. Ant. 264.

615. To the chorus of singers and dancers, Virgil assigns an individual to act as *archet*, to accompany with singing, or a choragus to go before singing and dancing, as in the ancient chorus. And who more fit for such a duty than the *Theoclytus* of the play, who while on earth, drew after him the listening caks, charmed by the power of his song. Orpheus is called *archet*, on account of the oracles and mysteries instituted by him. His *theoclytus* was founded on belief in a future life, and in the immortality of the soul. Hor. A. P. 121, calls him *inter interestemque deos*.

616. *Atque ipse* is taken by Heyne, Eddé, Erbé, etc., as a transitive verb, *atque ipse laudat, canentem* being the abl.—*canentem, tunc laudat*, so that the meaning would be, "Orpheus makes his lyre in a certain notes the sound in music (name) as with the song of the choir." The lyre, by the way, was equipped with seven strings. Virgil also names the poet. "Orpheus subjected the strings of his lyre to the numbers and measures of

the singers and dancers." For other opinions see the larger commentaries. Below is a representation of the ancient lyre.



618. *Pulcherrima*, referring to the majestic frame of body, is suggested by Hom. II. XX 231 sqq.

619. *Melancholia* does not refer to the "good old times" generally, but to that era of Troy's history as standing in glorious contrast to the present afflicted state of her interests.

610. *Thy* (founder of Ilum), and *Assaracus* were sons of *Tros* and *Callirhoe*. On *Dardanus* see Aen. II 167.

611. *Admiratur* is better than *miratur*, the common reading, since admiration was natural to Aeneas only, and not to the Sibyl who had seen the same scenes often.

612. *Imperat*, i.e., "empty," "deprived of their limbs,"—i.e., "substantial," "sublimity."

613. *Cursum* pronoun consists of two syllables, *cursum* the line is therefore not a *hyper-meter*.

615. *Cura potest* on this construction see note, Aen. V. 68, l. 704, III. 229; IV. 564; and Gea I. 204.

617. *Excedat*, i.e., celebrating feasts. On the social banquets (*convivia*) in Elysium, Peck refers to Plat. Rep. II p. 423. *Chorus*, i.e., *choros*. *Taurus* is rather the "boy" than the "bull."

619. *Perkins* seems like *urbs* *Patavii*, Aen. I. 247. *flumen* *Helmetus*, III. 714. *Exponat*—that tabuleis and oblique is river of the ancients considered by later Roman writers to be the same as the *Padus* (R). It was supposed to descend to the infernal regions, from the circumstance

that not far from its source, it passed for two miles under ground. *Pluvius* refers to the great body of water brought down, and to the speed of its stream.

660. *Manus—passi*, like *genus—dejecti* (581, above), is an instance of the construction *synesis*, or *ad intellectum*, on which see note, Æn. i. 70.

662. *Phoebe digna*, i.e., *grandia*, *sublimia*, *praeclara*.

663. *Vitam*—the manners of men, i.e., men themselves.

664. *Sui memores*—those whose philanthropy and benevolence endeared their memory to their fellow-men. The consciousness of good deeds is represented as one of the delights of Elysium. The whole of this beautiful passage deserves the careful notice of the student.

667. *Musaicus*—a semi-mythological personage of the same class as Olen and Orpheus and by one tradition called the son of the latter. Homer is not found here, to the surprise of some commentators; but it would have been an anachronism to have introduced the "blind old man" as a contemporary of Æneas.

668. *Humeris*. Poets, not less than heroes, are represented by the poets as surpassing the common herd in stature; the breadth and conspicuousness of the shoulders are the first items in commending excellence of bodily form.

673. *Certa* — "defined," "restricted," "settled."

674. *Toros riparum*, i.e., the grassy banks which form couches.

*Recentia rivis*—fresh and blooming, on account of the proximity of the waters.

675. *Si fert*, etc., i.e., if you wish to meet Anchises.

678. *Dehinc*, in scansion a monosyll. *Linquunt*, they, scil. Æneas and the Sibyl, for Musaeus does not accompany them farther than the elevation.

681. *Recolere* is properly to pass in review things that have gone by, but here it means to examine and make oneself familiar with future events. *Studio*, i.e., *studiose*.

685. *Alacres* is the nom. and not the acc. to agree with *palmas*, as this latter word has already its adj., *utrasque*.

*Utrasque palmas*, for *utramque palman*, the plur. of *utroque* being often used for the sing., especially in the case of two things which are closely joined, or that act together.

687. *Parenti*, with emphasis for *mihi*.

690. Cf. Æn. v. 731, and vi. 115.

691. *Dinumerans*, i.e., with longing and anxiety calculating the different periods of time. Observe the force of *di*.

700-2. These lines are repeated from Æn. ii. 792-4.

703. *Reducta valle*—"in a winding vale."

705. *Praenatat*—"flows past." *Prae* in

composition is sometimes used equal to *praeter*, so in Hor. Od. iv. 3, 10, *Sed quas Tibur aquae fertile praeflunt*. See also Od. iv. 14, 26, and Livy i. 45.

706. *Gens* means a race of people having a common origin—*populus* a community ruled by the same laws, and living under the same institutions and the same form of government. One *gens*, therefore, can be subdivided into many *populi*. See Döderl. and Kritz, Sall. Cat. 10, 1.

707. The simile in this and the following lines is borrowed from Hom. Il. ii. 87 sqq.

711. *Porro*, for *procul*, i.e., *longo inde cursu praetereuntia campum*.

713. "These souls, unto which other bodies are due by fate, quaff at the water of the Lethaeon river care-dispelling draughts, and a lasting forgetfulness (of the past)." The poet now enters, in the person of Anchises, upon certain philosophical dogmas founded upon the tenets of the Pythagorean school, with some additions borrowed from the Platonic system. The substance of these doctrines is simply this: After the soul is freed from the chains of the body, it passes into the regions of the dead, where it remains, undergoing purgations of one kind or other till it is sent back to this world to be the inhabitant of some other body, brutal or human; and after suffering in this way successive purgations, and animating in turn different bodies, it is finally received into the heavens, and returns to and becomes merged in the great essence, or soul of the world, of which it was originally an emanation. Moreover, before each of these several departures to the upper world to inhabit some new frame, the spirits drink of the water of Lethe, in order to forget whatever has happened to them in their previous state of being. Anthon.

The idea that spirits returned to upper earth was commonly entertained by the ancients, but it seems a peculiar notion of Plato's (Rep. x. p. 621, A. Steph.) that they drank first of Lethe. On Plato and his doctrines, see "Greek and Roman Philosophy" (Griffin, Glasgow), p. 53 sqq.

715. *Securos*, "care dispelling;" *ab effecta dictum*, says Heyne, as *pallidos morbos*, "diseases that render persons pale."

716. *Has*—some special ones singled out from the mass, for the doctrine of *metempsychosis* did not include all who died.

717. The repetition of the demonstr. pron. *has*, *hanc*, of the verbs *memorare* and *enumerare*, so closely allied in signification, renders a copulative conj. unnecessary.

719. *Inest*, says Heyne, *nescio quæ vis et divotus eximia in hac Æneae oratione cum indignatione aliqua rogantis*. And the tone of Virgil's hero commands our sympathy the more when we compare his sentiment



fication, and a kind of repeated cleansing by which the spirits, before they return to life, are fully restored to their first and native condition. (3), Jahn is of opinion that, "after purgation, the purified souls come to the Elysian plains, but that they are there divided into two classes: for—that the majority only pass through Elysium, and go direct to the river Lethe, that they may return into fresh human bodies prepared for them; a few sojourn for a long time in the delightful fields of Elysium, until, by a lengthened period of non-employment, they have lost every imperfection of body, so that after a thousand years they may again ascend to earth in perfect purity, and there become the souls of men of the most distinguished probity and excellence." At the best, it must be said, that if this be the poet's meaning, it is expressed very obscurely and too briefly. Forb. is of opinion that these lines were hurriedly put down by the poet with the intention that they should be carefully polished and perfected, which revision, however, death anticipated. Wagner considers all the difficulty removed if *donec* be taken to mean *quum tandem*—a sense, however, of which the learned critic supplies no example. So much for purifications and their order. And, now, with regard to the words *quisque suos patimur Manes*: (1), *Manes*, which elsewhere means the *Dii Inferi* (Æn. x. 34; Geo. iv. 489, etc.), and thus, also, the *Furies* (x. 39) is here put for the condition in which the spirits are, i.e., it is put for the *punishments*. Passages in Anson. Epigram. 75; Stat. Theb. viii. 84; Paullinus, Poem. v. 57; and Val. Flacc. iii. 389, seem to favour this, the interpretation of Servius, and the commentators generally. Gossrau adopts this explanation. (2), Take *Manes* as the acc. absolute, *quoad* being understood, thus: All of us suffer these punishments (i.e., we undergo purgations equal to punishments), not indeed as we now are, souls enclosed in bodies, but each in *his own Manes*. Heyne and Gesner. (3), Take *Manes* as the acc. of the object, and interpret thus: Each of us suffers those afflictions (for *three* kinds of punishment were mentioned above) which are best calculated to purify the nature of his *Manes*, polluted with this or the other vice. Forbiger, with Miinscher, Thiel and Jahn. There are still many explanations untouched, but enough have been given to make the student think, and to enable him to form a judgment for himself. It is unnecessary for us to notice the conjectural readings which have been proposed in great numbers.

If we were allowed an opinion, we should say—leave the lines as they are, but put a semicolon after *igni*, 742, with a full stop after *Manes*, interpreting with Forb. No. 3.

above. With regard to the apparent contradiction in 745 to the statement of 744, we think it is removed by the following explanation. Virgil says that our souls, while in the body, are polluted and corrupted, and to remove the impurities then contracted severe penalties must be undergone. The stains being once removed, the soul is transferred to Elysium, that it may there pass through a *probationary* stage, and become *habituato* to virtuous feelings, and forget entirely its former sinful thoughts and actions. Elysium would, in this view of the case, be a *second*, and finishing place of purification.

The following suggestion is worthy of consideration; we find it in Mr Galbraith's edition of our poet: "On many Etruscan vases, as well as in the wonderful frescoes on their tombs, we find representations of a 'guardian angel' in white apparel, and with looks benign, leading, as it were, to what is right, and turning from what is wrong. This is the bright and gay picture of active life, but the artist has depicted, also, scenes beyond the death-hour, and then, in the majority of cases, no 'guardian angel' appears; all is dark and gloomy, and beside the doomed one stands, not the blessed adviser of an older time, but a dread avenger, armed with a gigantic mallet, and of immense frame. Can it be that the 'guardian angel' becomes the 'avenger,' that the adviser, and the guide, and witness of life, is the fell instrument of punishment for error unatoned—for guilt unrepented? Has the recording angel closed the door of mercy; and is his future character indicated by his name—'the awaiter?'"

To me it appears that the perplexing passage under discussion might at least be poetically explained by a reference to this Etruscan idea: "We each suffer the dreadful vengeance of those beings who await us: of him who warned us in life, and who now exacts retribution in death. This will coincide with Wagner's derivation (i.e., that *Manes* is connected with μένος, μένος, μένω, and is cognate with mens, the feeling, the conscience of a human being), with the vulgar interpretation (No. 1, above), and with Hor. Epist. ii. 2, 187, *Scit Genius humane deus nature, mutabilis vultu*, ALBUS ET ATER.

On the construction *quisque suos patimur*, see Zumpt, § 367.

744. *Pauci*—"a few," for the pollutions of the many were so great as to defy purification.

*Laeta arva*, i.e., Elysium, though some think that a different locality is meant.

745. *Temporis orbe*, i.e., 1000 years.

746. *Relinquit*—some books read *relinquit*.



new cities. Some books read *atqui*, but the best MSS. have *atque*.

773. *Nomentum*, in the territory of the Sabines, near the springs of the Allia, was said to have been founded, along with *Fidenæ* and *Crustumium*, by three brothers many years before the building of Rome. Dion. Hal. ii. 53. Heyne numbers the colonies of Alba Longa at *thirty*. *Gabii*, a colony of Alba Longa, and situated between Rome and Praeneste. *Fidenæ*, between Rome and Veii. The first syll. of the word is usually long.

774. *Collatia*, a town of the Sabines in the hills (hence its name), not far from Rome, and lying between the road to Praeneste and the left bank of the Anio. It is now called *Castellaccio*.

776. *Pomertios*, i.e., *Pomentinos*, the name of the people being put for that of the town. *Suessa Pomertia*, a Volscian rather than a Latin town. *Castrum Inui*, a town on the coast of Latium near Ardea. *Bola*, a town of the Æquians on the hither side of the Anio. *Cora*, a mountain town of Latium near Veii, afterwards confederate with the Volscians.

778. *Avo*, etc., i.e., Romulus (the son of Mars) shall assist his grandfather, Numinor, in the government, before setting out to found Rome.

779. *Assaraci*, to be taken adjectively, as Wagn. alleges, quoting *Pompinus Sanguis*, Hor. A. P. 292. On this form of the adjs. see note, Æn. iii. 602, and on the genealogy of Assaracus, consult i. 284.

780. Wagner thinks that we ought to write *viden*, and such contractions, either without an apostrophe entirely, or with two, i.e., either *viden*, or *vide'n*. Mars is represented with a helmet having a double plume, and so is his son, Romulus, in this place.

781. *Superum* is taken by Servius as the acc. sing. referring to Romulus, *pater* meaning Mars, so that the sense would be, "Him, a god (one of the heavenly deities), his father Mars already marks out with distinguished honour." Ruddiman and others take it as the gen., thus, "His father (Mars) marks him out with his own honours, i.e., the honours of deities," a syntax which is countenanced by the order of the words. Others, again, make *superum* depend on *pater*, i.e., Jupiter.

783. *Æquibit* is used in two senses, first literally, and then figuratively. For *animos*, Heumann conjectured *annos* as indicative of *duration*.

785. *Berecynthia*, i.e., Cybele, so called from Mt. Berecynthus, in Phrygia, where she was carefully worshipped. Cybele was represented with a mural crown (*turrito*), hence the expression. Consult Class. Dict.

790. *Iuli*—see above, 760.

792. Note well this most beautiful passage, detailing the honours and services of Augustus. On the two-fold quantity of *hic* in this line, see note, Æn. iv. 22.

793. *Augustus* is called "*Divi genus*," because he was the adopted son of Julius Caesar, whose *apotheosis* had, by this time, taken place.

The emperor is praised, (1.) on account of his having restored peace to the empire (793 sqq.); (2.) on account of the boundaries of the kingdom being enlarged by conquests (795 sqq.); and, (3.) on account of expeditions undertaken to remote parts of the world, and journeys performed for the arrangement of provinces.

795. *Super*, i.e., *ultra*. On *Garamantas*, see note, Æn. iv. 198. They were conquered by L. Cornelius Balbus in B.C. 19. *Indos*—this has reference partly to the restoration of the standards by Phraates, in B.C. 20, and partly to the Indian embassy (from the two kings *Porus* and *Pandion*) sent to Augustus when he was in Syria. Cf. Geo. ii. 170; iv. 560; and Æn. vii. 605 sq., for other praises bestowed on Augustus on account of his successes in the case of the Indians, Parthians, and other eastern nations; see also Hor. Od. i. 12, 53 sqq.; iv. 14, 41 sqq., etc.

796. *Extra sidera*=*extra vias solis*, i.e., beyond the course of the Ecliptic, south of the tropic of Capricorn, meaning thereby the most southern parts of Africa generally. It has been conjectured (by Heyne) that Virgil has reference here to the inroad of C. Petronius into Aethiopia in retaliation for the expedition of Candace, queen of that country, into Egypt.

798. This verse has already occurred in iv. 482, to which place refer.

799. *Hujus in adventum*, etc. The flattery here bestowed on Augustus accorded well with his own superstitious feelings. The basis of the compliment appears in Suetonius (Vit. Aug. 94), where it is stated, that a few months before the birth of Augustus a prodigy occurred at Rome, by which it was indicated that "Nature was bringing forth a king for the Roman people"—"*Regem populo Romano naturam parturire*," Anthon.

*Caspia regna*, i.e., the nations bordering on the Caspian Sea, particularly the Hyrcanians and Bactrians, who were subject to Parthian rule.

800. *Macotia tellus*, i.e., the Scythians around the Palus Maeotis, *Sea of Azov*.

801. The Nile is called also *Septemfluvius*, *Septemplex*. *Septemgeminus* is very rare.

*Turbant*, i.e., *turbantur*, on the principle explained at Æn. i. 234, which see.

802. *Alcides*, i.e., Hercules, on whom and





battle of Allia. See Niebuhr's Lects. on Rom. Hist., vol. i., p. 268 sqq.

827. *Fulgere*, so *scatere*, *fervere*, *stridere*, etc., according to the custom of a generation earlier than Virgil.

828. *Nocte*, i.e., in darkness, for although Elysium had a sun of its own (641), yet we are here to understand the world below, generally, as a place for spirits to remain till again called upon to enliven bodies.

831. *Socer*—for *Julia*, the daughter of Cæsar, was wife to Pompey. *Alpinis*—referring to Cæsar's march from Gaul. Mts. are called *aggeres*, because they serve as embankments of defence to the countries which they surround. *Monœci*—at the extremity of the Maritime Alps was a promontory with a temple to *Hercules Monoecus*, not far from Nicaea. Pompey's forces were mostly Eastern.

835. *Tu prior, parec*—supposed to have reference to the proposal of Cæsar to the Senate to disband his troops, if they forced Pompey to do so likewise. *Olympa*, as derived from Iulus or Ascanius, son of Æneas, who was son of Venus.

\* 837, 8, have reference to L. Mummius Achaicus, the conqueror of Corinth, and humbler of Greece, B.C. 146.

839. There is a difficulty to know the individual meant in this and the following lines: verse 840 shows that it cannot be Mummius. The older interpreters referred it to Curius Dentatus, or Fabricius, the conqueror of Pyrrhus, but 839 forbids that. Heyne concludes that L. Æmilius Paulus, who defeated Persens, is intended, and that the latter is called *Acacides*, because the Macedonian kings belonging to the Heracleidae traced their genealogy from Olympias, the daughter of Neoptolemus (son of Achilles, descendant of Æacus), king of Epirus.

*Argos* and *Mycenæ* are used for the whole of Greece.

840. *Achilli*. On this form of the gen., see Æn. i. 30, and ii. 476.

841. *Ultus avos Trojac*. These words supply the reason why the victory referred to should be mentioned, for what more agreeable to the feelings of Trojans than that the descendants of Achilles should, at some future day, pay to the Trojans full satisfaction for the calamity which they had brought on them, in the death of friends and the destruction of property and city? The reference may be either to the conquests of Mummius, or better, perhaps, to those of Æmilius Paulus, which were made over the posterity of Achilles.

*Templa temerata Minervæ*, scil., by Ajax, son of Oileus (see Æn. i. 41, and ii. 403), and by Ulysses and Diomedes in the carrying off of the palladium (see ii. 165 sqq.) *Temerare* means "to violate things sacred with fool-hardy daring." Forb.

842. *Cato*, M. Porcius, i.e., the censor, who stands here appropriately in conjunction with Cossus and the Gracchi.

*Tacitum*—the perf. pass. proper,—"unrecorded," "unnoticed."

*Cossus*, A. Cornelius, consul, 428 B.C., who slew Lars Tolumnius, king of Veii. He obtained the *spolia opima*, an honour which had been attained before him only by Romulus, over *Acron*, king of *Cæcina*; and after him only by Marcellus, over *Viridomarus* king of the Insubrian Gauls, B.C. 222.

843. *Gracchi genus*. The poet refers particularly to Semp. Gracchus, consul, 215 and 213 B.C., distinguished in the second Punic war, and to his illustrious grandson of the same name, father of the Tribunes, *Tiberius* and *Caius*, consul, 177 and 163 B.C., and Prætor, 179 B.C. He gained a famous victory over the Celtiberians.

844. *Scipiadas, duo fulmina*, i.e., Africanus, Major, and Minor, the one the conqueror, the other the razer of Carthage. The form of the patronymic *Scipiadæ* is Greek, for Scipionides; so Juvenal uses *ambo Scipiadae* (ii. 153), and Lucr. (i. 27) Memmiades; and Virgil himself, Romulidae (Æn. viii. 638).

*Pareo potentem*—either "powerful (in state affairs) by the parsimony with which he managed his slender means, conjoined to his prudence and bravery;" or more simply "rich in his poverty," i.e., by reason of his frugality and moderation.

845. *Fabricius*—he was sent by the Romans as ambassador to Pyrrhus.

*Serranus*, to whom, when cultivating his farm, an offer of the consulship was made. His name was *C. Attilius Regulus*, to which *Serranus* (*serere*) was added as an agnomen. He defeated the Carthaginian fleet off the Lipari islands in 257 B.C. He was consul a second time in B.C. 250.

846. *Quo fessum rapitis*, i.e., wearied as I am with so lengthened a description of our heroes, how can I attempt the long list of honours of the Fabian family?

*Marimus*, called Cunctator, the opponent of Hannibal.

847. For *restituis* some MSS. read the fut. *restitues*, but the former is preferable, as rendering the description more vivid and present.

848. *Exudent—ducent—orabunt*—these are examples of the fut. of *admission* (tuturum concessivum) as in Hor. Od. i. 7, 1, *Laudabunt alii claram Rhodon*; and i. 20, 10, *Tu bibes uvam*. The pres. subj. is more frequently employed in phrases of this kind, but the fut. expresses rather a *certain expectation* that the thing which we concede will certainly happen.

*Spirantia aera*—"the life-breathing statues."

849. *Ducent*. This verb is properly ap-



known elegance of expression for *dona in animam accumulem*.

*Inani munere*—"a useless, unavailing duty," since it cannot recall the dead to life, nor will the shade know thereof. Augustus and Octavia were very deeply affected on hearing this passage recited.

887. *Sic*, i.e., conversing in this strain.

888. *Aëris* is to be governed by *regione* (and not by *campis*) in the sense of "bright regions."

891. *Exin* for *exinde*, as *dein* for *deinde*, responds to *postquam* above, and is here equal to *tum, post hæc*.

892. *Laurentes*, i.e., the Latins and Rutulians. On *Laurentes* see viii. 71 and 371.

894. *Somni*, etc. "There are two gates of sleep, one of which is said to be of horn, and through it free issue is given to veritable apparitions; the other is carefully finished,

and shines brightly with ivory of spotless white, but through it the infernal deities send up fantastic dreams to earth." This is founded on *Odys. xix. 562* sqq. See *Hor. Od. iii. 27, 41*.

895. Horn, as the most transparent substance known by Homer, was considered the best medium for disclosing the realities of a future state, forming the "glass door," as it were, between the two worlds.

899. *Emittit*—on the time of the ascent to earth, consult notes on 535 sqq.

900. *Viam secæ*, *τὴν μὲν τὴν ὁδόν*.

901. *Caïeta*—a name given by anticipation (see beginning of next book). The town was in Latium, fifty miles north of Naples; it is now called Gaëta. Gossrau advances arguments to prove that the last two lines of this book are spurious, but we deem it unnecessary to enumerate them.



[СЯВРОК.—Panof. Griechinnen und Griechen.]



# METRICAL INDEX.

[N.B.—A long or short mark placed over the first vowel of a diphthong applies to the entire diphthong.]

## BOOK I.

1126

2. Itāliām fātō prōrūgūs Lā|viniāque | venit.  
(La|viniāque | by *synizesis* or *synaeresis*. 1.)
16. Pōsthābitā cōlūissē Sā|mō; hēc | illiūs armā.  
(Sāmō—*Final vowel not elided*. 2.)
41. Unīūs ōb nōx' ēt rūriās ājācis ō|ilei.  
(Ōilei—*Synizesis* or *synaeresis*.)
73. Cōmū|bio jūngām stābili, prōpriāmquē dicābo.  
(*Synizesis* or *synaeresis* in *Connubio*, 3 sylls. 3.)
120. Jām vālid' illo|nei nō|vēm jām fōrtis āchātāe.  
(Ilionei—*Synizesis* or *synaeresis*.)
131. Eūr' ād sē Zēphyrūmqūē vō|cāt, dehinc | tāliā fātūr.  
(d'hinc—*Synizesis* or *synaeresis*.)
195. Vinā bōnūs quāe | dēinde cā|dis ōnērārāt ācētstēs.  
(dēinde—*Synizesis* or *synaeresis*.)
256. Osculā libāvit nā|tāe dehinc | tāliā fātūr.  
(See above, 131.)
358. Quī tēnēant n' incēlītā vīd|et hōmī|aēsne fērāene.  
(vīdēt—*Final syllable lengthened by the arsis*.)
332. Jācētēmūr dōcētās ignār' hōmīnūmqūē lō|cōrūm-  
qu' Erranus . . . .  
(qu' Erranus—*Synapheia*. 4.)
405. Et vēr' incēssū pātū|it deā | ill' ūbī mātrem.  
(deā—*Final vowel saved from elision by the pause*. 5.)
448. Ærēā cūi grādībūs sūrgēbānt, liminā | nīce-  
qu' Ære trabes . . . .  
(qu' Ære trabes—*Synapheia*, see above, 332.)
478. Pēr tērr' ēt vēsā pul|ris in|scribitūr hāstā.  
(pulvis—*Last syllable lengthened by arsis*.)
611. Illo|nēā pēt|it dēxtrā lāevāquē Sērēstām.  
(Ilionēā—*The penult long, according to the Ionic dialect*. 6.)
617. Tūn' ill' āenēās quēm Dārdānī' ō|ān|chisāe.  
(Dardaniō—*Final vowel not elided*. 7. See above, 16. *Spondee verse*.)

1 For an explanation, see note on line 2. But *synizesis* should always make a syllable long, whereas the one in question is short. We should rather say, therefore, that the peculiarity arises from the interchange of i and j with one another (so u and v), which often took place among the Romans, i.e., from i being used sometimes as a vowel and sometimes as a consonant. Here, of course, it is a consonant.

2. For an explanation of the principle, see note, *Æn.* iii. 211.

3. The second syllable in *connubium* is always long; see note on line 73.

4. Consult note on Book i, line 332.

5. See note on line 405.

6. In Ionic, Ἰλιονέεα, in Attic, Ἰλιονέεα.

7. The true principle has been explained in the note on line 211, Book iii.



# METRICAL INDEX.

## Line

475. Cōnjūgī' ānchī|sā Vēnē|ris dignātē sūpērbō.  
(Anchisā—*Final syllable lengthened by the arsis.* 1.)
504. Atqu' idēm cā|sūs ū|nām faciēmūs ūtrāmq̄.  
(Casūs—*Final syllable lengthened by the arsis.*)
578. Fām' ēst ēncēlādī sēm|īustūm | fūlmīnē cōrpus.  
(Semiustum—*To be pronounced sēm-jūs-tūm, three syllables, by synizesis.* 2.)
602. Hōc sāt ērit. Scīō mē Dānās ē clāssībūs īnūm.  
(Scīo—*one syllable, by synizesis.*)
606. Sī pērē|ō hōmīn|ūm mānībūs pērīssē jūvābit.  
(Pērēō—*Final vowel not elided.* 3.)
681. Constitērunt. *Systole—see note 3, above.*

## BOOK IV

64. Pēctōrī|būs īnhl|āns spīrāntiā cōnsūlīt ēxta.  
(Pectoribūs—*Final syllable lengthened by the arsis.*)
126. Cōmnūbio. *Consult Book i., line 73, of this Index.*
198. Cōmnūbiis. *See line above.*
222. Tūm sic Mēreūr' āllōquī'tūr ōc'tālīā mādat.  
(Alloquitūr—*Final syllable lengthened by the arsis.*)
235. Quid strūit aut quā | spē īn|mic' in gēntē mōratur  
(Spē—*Final vowel not elided.* 4.)
302. Thētiās ōb' | āuditō stīmulānt trīetēricā Bācehō.  
(Thētiās—*A dissyllable—yi a diphthong.* 5.)
458. Ōmniā Mērcūrīo sīmīlis vōcēmquē cō|lōrēm-  
qu' Et . . .  
(qu' Et . . . *Synapheia—see note on Book i. 342.*)
629. Īmprēcōr ārm' ārmīs; pūgnēt īpsīquē nēp|ōtēs-  
qu' Hēc .  
(qu' Hēc. *Synapheia—see line preceding.*)
667. Lāmētīs gēmītūqu' ēt fēmīnē|ō ūlē|lātū.  
(Femineō—*Final vowel not elided.* 6.)
680. Sēmīānī' mēmquē sīnū gērmān' āmplēxā fōvēbat.  
(Sēmīānimem—*To be pronounced sēm-jānī-mem.* 7.)

## BOOK V.

261. Victōr āpūd rāpīdūm Sīmōēntā sūb|īlīō | ālīō.  
(Ilīō—*Consult note on Book iii., line 211. 8.*)
269. Pūnicēis ībānt ēvīnctī tēmpōrā | tānīs.  
(Tānīs—*To be pronounced tān-jīs, as a dissyllable, by synizesis or synaeresis.*)
284. Ōlī sērvā dā tūr ōpēr | hāud īgnārā Mīnērvāc.  
(Datūr—*Final syllable lengthened by the arsis.*)
337. Ēmicāt Eūrēā'lās ēt | mūnērē victōr āmīcī.  
Euryaūs—*Final syllable lengthened by the arsis.*
352. Dāt Sālīō villīs ōuērōs' ātqu' ānguībūs | āurēis.  
(Aureis—*A dissyllable by synizesis or synaeresis.*)

1. There is no occasion for our here having recourse to a Doric nominative in *ar*.  
2. Make the *i* of *semi* a consonant: thus, *sem-jus-tum*, etc.  
3. The true principle is stated in note, Book iii. 211.  
4. Consult note on line 211, Book iii., where the explanation is given.  
5. In Greek Θυιάς. Compare note on line 212, Book iii. in this Index.  
6. The true principle is stated in the note on line 211, Book iii.  
7. Consult note 1, first page of Met. Index.  
8. Observe that the final vowel in *Ilīo* is short here, because, after one of the two short times in the long *o* is cut off, the remaining one is in the *thesis*, not the *arsis* of the foot, and, therefore as it is the no stress of the voice laid upon it, it remains short.

# METRICAL INDEX.

436

- 622 Et magnos tibi dāto artus nāpā' ossa lā cērtāto-  
qu' Exult. (*qu' Exult—Synapheon. See note 1, 312.*)
- 623 Gēnā lā' aut vāto's quantū argēt' ān' clitus ārtus.  
(Gēnā—*To be pronounced gēnā, as in dactylabla. 2.*)
- 624 Ostēntans ārtēnquē pāt' ex dōs' unquē sūmātem.  
(Pātē—*Final syllable lengthened by the arm.*)
- 625 Pōcētū bus tēxtum caccīs tēt' ān' q' tēn' pō.  
(Pōcētū—*See Book III, line 342.*)
- 626 Transtrā pēt' ēt rēm's ēt pēt'as' pōtē' pūpēs.  
(Pōtē—*See Book III, line 10.*)
- 627 Implētūpō's pēt' pūpēs sēm' notā' cā dēscūt.  
(Sēm'notā—*To be pronounced sēm'jūs. 2.*)
- 628 Cōl' dylsūm quē cōl' dyls' cāstā Spēlla.  
(Cōl'—*To be pronounced cōl'chē, as in.*)
- 629 Bētrānīy' d's q' tāt' rēm'spō' m' dēatōs-  
qu' Exult. (*qu' Exult—Synapheon. See L. 312.*)
- 630 Nōsac' Sp' pō' Phalaque Cēmēl'ēcque.
- 631 Nūs pū' amitte bat dōs' loquē sūl' fētra tēcbat.  
(Amittēbat—*Final syllable lengthened by the arm.*)

## BOOK VI.

33. His patrile cēclōrē māmūs. Quin prētēns | ōmnia.  
(Ōmnia—*To be pronounced Ōm'jā, by synchysis or synacresis. 4.*)
- 126 Tr's anchis a | l'gē' c'ls dēscēnsus āvērno.  
(Anchisada—*Final syllable lengthened by the arm.*)
- 201 Implēbā vōcē' ad fān' cōcōrāt' lōnds āvērū.  
(Cōcōrāt'—*To be pronounced cōcōrāt'.*)
- 224 Pāgē' d's p' cēl' cōfūm' n's ardētillūs tēxtis.  
(Cōfūm'—*To be pronounced cōfūm' by the arm.*)
- 254 P' cōp' lūm' mōdūm' thē' cō' c' t' d's cōrllā dēmōs  
(dēmōs—*To be pronounced dēmōs, as in dactylabla.*)
- 255 Hērōis—*To be pronounced hērōis, as in dactylabla.*
- 283 Cērtēs. Hēp' cōp' c' t' tēmā trēc'pōr's ūmbrō  
(Hēp' cōp'—*To be pronounced hēp' cōp' by the arm.*)
- 412 Tētrbat l'atēq' t' rēs, sēm' cōp' t' d' d' cō' |  
(Alvō—*To be pronounced alvō, as in dactylabla.*)
- 447 Nēmōn' et armā lōm' s' c' t' d' d' mōd' n' q' l'v' |  
(Nēmōn'—*To be pronounced nēmōn' by the arm.*)
- 462 Quā's sup' r'at' cōd' x' jām jām l'p'sūm cā d' d' d' |  
(qu' Immutet—*See Synapheon. See L. 332.*)
- 632 Pēt' cāp' s' p' s' mōt' cōp' Quā' grātā cūrrūm.  
(Cūrrūm—*To be pronounced cūrrūm, by synacresis. Most copies read cūrrūm.*)
- 678 Dēcōp' cōstō' tāt' d' hōc' sūm' cōm' m' l' n' q' u' n' t.  
(Dēcōp'—*To be pronounced dēcōp' by the arm.* See L. 131.)
- 768 Et Cāp's ēt Nūm' t' r' t' q' u' t' t' nōm' l' n' d' r' d' d' t.  
(Nūm' t' r'—*Final syllable lengthened by the arm.*)

1. The poets occasionally take advantage of the double power of u, and make it a consonant in words where a change in its sound is evident. Hence, therefore, the u is regarded as a consonant, and the x in gēnā is long by position. See note 1, first page of Index.

2. Consult note 1, first page of Index.

3. The true principle is related to the note on Line 211, Book III.

4. Consult note 1, first page of Index.

5. The word *grammēnē* ought to be written *gram' mēnē*, separately.

6. Consult note on line 212, Book III (Index).

7. Observe that it loses one of its short vowels, as it has the other terminal short, because in the *Omnia*

consult note on line 251, Book V., and on line VII, line 411.



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Allice  
Gisiphone

ter  
dexter: dico - I promise

cruciat - I am crucified

crucis - Crucifixion

parva - it is small

parva = to order

refert - to refer

refert - to refer

mea refert - my refer

direct - to direct

What is the

sors - sors

Quis - quis

Quis = quis

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